

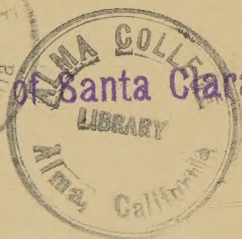
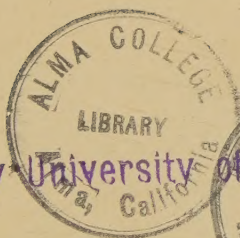
THE CHURCH OF
THE REVELATION

J. HERBERT WILLIAMS

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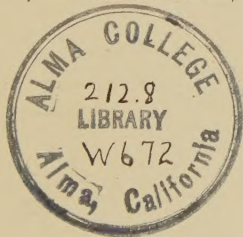
THE CHURCH OF THE REVELATION

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BY

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"Non enim doctas fabulas secuti notam fecimus vobis Domini nostri Jesu Christi virtutem et praesentiam, sed speculatores facti illius magnitudinis."—2 *Peter* i. 16.

"Quod fuit ab initio, quod audivimus, quod vidimus oculis nostris, quod perspeximus, et manus nostrae contrectaverunt, de Verbo Vitae anuntiamus vobis."—1 *John* i. 1, 3.

"What is the record of the Life of Christ as weighed against the man who had lived with Him? It is impossible to put upon paper what the chosen disciple knows."

THE CHURCH OF THE REVELATION

ANY religion of human invention is paganism. The Jews were forbidden to share in the idolatrous worship of the nations round about them. **God revealed.** "The idols of the Gentiles are silver and gold, the work of men's hands" (Psa. cxxxv. 15). But the creation of men's brains must be equally an idol, and the scornful apostrophe of the Hebrew prophet (Isa. xlv. 19) may be adapted with equal relevancy to the deist of to-day: None considereth in his heart, neither is there knowledge nor understanding to say, By my logical faculty I have experimented in physiology; I have resolved all forms of life into variations of the primal cell; I have discovered the *bacillus*, and am satisfied; and shall I make the residue of my reasoning an abomination, shall I fall down to the fag-end of a syllogism? It lowers a man's nature to kneel to an image, material or otherwise, that he has supplied

with either limbs or attributes to suit his own tastes and ideas.

The prevailing idea of the day is that one religion is more right than another, and that we should desire and pray to have true and simple hearts and enlightened minds, so as to choose for ourselves the right religion. The superior spirituality of the Christian religion is then depicted, its breadth, its ultimate purity—"Be ye perfect as your Father in heaven is perfect"—so that it is adapted to be the religion of the whole of mankind and cannot possibly be superseded by anything higher. In reality, such reasoning is quite irrelevant. For a revelation, taking the word in its natural meaning and free from theological and controversial prepossessions, imposes no obligation on any one except that of accepting it. Human opinion cannot judge, cannot approve, it. The revelation may traverse all our most cherished ideas and sentiments, but if it is a revelation, that which it declares to us is the truth of the matter, and the ideas and sentiments must be abandoned. Unless, having had God revealed to us, shown to us, we should disapprove of the moral or logical character of That which is offered to our understanding!—a ridiculous supposition, not, however, beyond the confused *raisonnement* of a "minute philosopher."¹ The position gains further additional cogency when it is conceived that the revelation is continuous from the creation of mankind onwards. With the perversion of our race, consequent upon the introduction of free-thought (Gen. iii. 5), the revelation became confined to the chosen Jewish people, but Christianity again extends it to the world at large. There is no period in the history of humanity when God left the knowledge of Himself, except partially and provisionally, to the exercise of reason and the evidence of the natural world; and any theology thence derived was false and forbidden, for a time to the Jews, and since the Christian era to mankind at large and without any exception.

¹ J. S. Mill, *Examination of Sir W. Hamilton's Philosophy*, chap. vii.

It is true that we may infer from the phenomena of nature or of conscience the existence of a Creator or Supreme Lawgiver, but this does not carry us far. Human reason in its present condition infers amiss; it ekes out the natural revelation—the witness of creation and of law—with the imaginations of its own crookedness.

It is astonishing to discover, nevertheless, how nearly in minds of the highest calibre unassisted reason can approach the truth, *e.g.*, in the theological speculations of Plato. But natural theology is defective, by so much as every conclusion, which is reached by an inductive process, falls short of sensible experience of the actual case in clearness and completeness. The knowledge of God is inadequately conveyed through natural phenomena; and if nature might still instruct, mankind was not left to such teaching. No sooner had the direct vision of the age before the Fall come to an end, than the instruction of mankind through revelation was provided. The science of natural theology is not contemplated in the Divine counsels as meeting the case. Moreover, in the existing moral condition, every scientific process is affected by predisposition, by unconscious personal bias, by sensuality—the Baconian “idols” of the theatre, of the cave, &c. Few can attain by natural reason to the spirituality of the Founder of the Academy, and we may venture to consider that in Plato also the intellect was not wholly pure.

Nor is the attitude of the Protestant sectary very far removed from that of the mere pagan. His deity also is of human manufacture. How often do we not hear it said of some incidental suggestion, that it does not tally with our Protestant friend’s notion of God, it being presumed that this discrepancy

would decide the point ! Revelation thus becomes what we understand by it ; the personal factor enters into the result obtained. There is an addition here made to the Christian revelation equally as in paganism to the natural, and both pagan and Protestant worship a God who is nine parts their private opinion.

Such worship can only be half sincere, remains artificial, will not admit the self-abandonment of spirituality. It is a totally different thing to worship a God who is given to the worshipper *ab extra*, who is a continual miracle and marvel to his understanding. "The heavens," says Jehovah, "are higher than the earth ; so are My ways higher than your ways, and My thoughts than your thoughts" (Isa. lv. 9). It was therefore that to the chosen people of the Jews the worship of the pagan deities was forbidden, that everything outside the God of the revelation was made an abomination. For the rest of the world the pagan worship was for a while allowed (Acts xvii. 30). But with the Christian era the obligation and the restriction are imposed upon "all men everywhere." It is hardly perhaps understood in our time that from the earliest ages, from the call of Abraham or the covenant with Noah, there has been no God for the true worshipper to worship but the God of the revelation, and that the denunciations addressed to the Jews against spiritual infidelity apply now to all ; that there has never been any

possible accommodation to be made between God and the idol, and that only God as He reveals Himself might ever justly bear the former Name.

The worship of paganism is no doubt condemned, in the first instance, as the idol according to the notion of the vulgar, wood or stone as might be, was esteemed the actual deity, or in a more enlightened view the deity might still take possession of the image by a kind of impanation, so soon as it was dedicated to him. Any such idea is unworthy of the divine nature, as is also a similar identification of deity with sun or star. Yet Baal, the Sun-God, the Lord of Light, is in the orthodox doctrine only related to the physical centre of the universe as to his emblem, and the learned among Phœnicians and Egyptians could not share the gross superstitions of the vulgar. The more universally relevant condemnation of idolatry therefore is that in which the idol is "another god" than Jehovah ("Thou shalt have no other gods before Me," Exod. xx. 3), and is the invention and choice of the worshipper ("who setteth up his idols in his heart," Ezek. xiv. 4), and this condemnation will apply to any human doctrine of deity, whether the idol is expressed in wood or stone, or remains in its abstraction, a god without shape or similitude. In such an aspect, Stoic or Epicurean is included among idolaters, and every ancient or modern philosophical conception, formed from the exercise of reason and reflection. It makes no material difference whether reason and reflection are employed upon the natural world alone, or are extended to the supernatural revelation of the Mosaic or Christian covenant. Reason and reflection either add nothing to the revelation, when their employment is superfluous; ¹ or if otherwise, it is mischievous—the conception of deity is changed from that of the revelation, it is not the God of Abraham or of Jesus that is adored, but "another god"; in other words the worship is pagan and idolatrous.

¹ Reason is ancillary to revelation, not constitutive of it in any respect or degree. We are endowed with reason in order to receive and understand the Divine Word.

In Western Christendom it has always been a distinguishing note (among others) of those who acknowledge allegiance to the Roman See, that they profess belief in a Church, that is to say, in an organized community, not self-created but of external appointment, endowed with miraculous powers, and offering to God a specific form of worship, which is propitiatory and impetrative, availing to the remission of sin and the acquisition of Divine Grace, and this exclusively, infallibly, and as Divinely ordained.

**The Church
the Guardian
of the Revela-
tion.**

According to the Protestant view, religion is rather an affair of individual conviction, and is not dependent upon external form, however proper and convenient any form of worship may be in itself ; and the Church or Congregation is, in a general and abstract intention, the whole body of those who throughout the world believe in Jesus Christ, in His Sacrifice and in His Doctrine, according to the true, which is the Protestant, acceptation. In a particular and concrete sense, the Church or Congregation is any grouping of Christians voluntarily or fortuitously formed for common action and worship. Only the Protestant Church established in England, or some section of it, takes a somewhat different view. But even then it is not the view of a Church as above outlined. The ecclesiastical unit becomes the diocese, and dioceses are grouped together for convenience under a single metropolitan See, and the diocese or

the province or the nation is free to alter and arrange its own doctrine and discipline, subject only to the formal pronouncement of a Council of the universal Church, *i.e.*, including East and West, and including especially themselves—a combination which at this date of Christian history is not likely to be realized.

There is an ambiguity in the use of the word "Church," similar to that which occurs in the use of the word "Christian." In one acceptance, to be a "Christian" is to accept the doctrine of Jesus Christ and to submit to His appointment. In another, it is thought bigoted and uncivilized to refuse the name to any one who claims it (in the same way as any gentleman may be addressed by the title of Esquire). A Christian action is nothing more than a kind action, &c. Similarly, in the more valid signification, as it may be agreed to be, Christians and the Church are names expressing distributively or collectively one and the same thing; the Church is universal and one. But we may also speak of any Christian community, large or small, as a Church, or even of the mere building in which worship is offered. The ambiguity dates from the first use of the name. The Church which is at Corinth, or the Church of the Thessalonians, or the angel of the Church of Ephesus, or the Churches of Galatia, are addressed by Apostles, and the Church of Rome, according to St. Ignatius Theophorus, is that which has the supremacy. There is also the Church which is the Body of Christ, the Bride of the Lamb, which judges and must be obeyed (Matt. xviii. 17; 1 Cor. v. 12, vi. 1-4), which comprises "such as shall be saved" (Acts ii. 47)—no particular Church, then, but the totality of Christians. In *this* case the name connotes a religious communion, in *that* a local individuality; the one is a unity, the other a unit. The art of sectarian ecclesiology is the rapid substitution of one signification for the other, till it is impossible to say which thimble the pea is under. Thus the Church of Rome is used as an equivalent for the Catholic communion, not altogether without justifica-

tion, and then the Bishop of Rome or "Pope of Rome" are ingenuously presented as alternative titles. The Apostolic Churches of Antioch and Alexandria are regarded as separate entities ; the unit has a unity of its own. Accordingly it appears captious not to allow the Church of England a right to exist as a separate communion, self-centred and self-contained, alongside of "the Church of Rome." Finally, the two originally diverse significations being now fused into one, yet another sense is distinguished, abstract, generic, the expression of a process of generalization, and "the Protestant Church" includes the greatest specific divergence, little beyond negation remaining to express by the common name. Just as the animal creation holds within its all-embracing generality whatever creeps or moves upon the earth, but in order to do so leaves out of count every special organization ; indifferently accepts and welcomes the tiger and the tortoise, the camel and the caterpillar.

The originating idea of the present dissertation is that a Revelation which is embodied in documents alone, which is not preserved by a continuous Divine Interpretation, through a living voice, tends to fade away with the lapse of time, is whittled away by adverse criticism and contradictory exegesis, as it is reasonable to expect would occur, and as is actually seen occurring in the "down-grade" tendency of all the Protestant sects at the present date ; the Revelation with time ceases to reveal ; as a permanent provision in aid of faith it is thus originally defective, defective in its conception and in its *débüt*—is not, in fact, a Revelation at all for us to-day. Hence for us to-day there is either no Revelation, or the Revelation that has been made is preserved by a continuous

interpretative interposition, expressed through a living voice. In other words, there is no Revelation unless there is also a Church.

This becomes a very momentous issue, and the dilemma may admit of two solutions. We may demonstrate from Scripture and theological science that there has been a Revelation, and that consequently the Catholic doctrine of the existence and office of the Church must by inevitable logic be allowed, in order that the Revelation may reveal, that it may be a reality and not a delusion. In the present dissertation it will be attempted to take the proof in the reverse order. Proving the existence of the Church, we shall suggest that a provision is thus made for an authentic Divine Revelation, supposing such to have taken place, and that hence the ground is cleared for the conception of the worship of a God who is in no respect the creation of the human mind nor needing to justify His existence or attributes to the intellectual or moral associations of any individual worshipper. For example, the proposition that "I will not believe in the Church if the Church teaches the lawfulness of vivisection," would be unmeaning if the Church's teaching is that of a Divine Revelation.¹ But, it is argued, if the issue is so momentous, it will not suffice for our acceptance of

¹ Our moral instincts or educated preceptions may assist or retard our admission of the contention that anything like a Revelation exists, but this once admitted, the only remaining question is whether this or that is included in the Divine doctrine.

the minor premiss which is here to be demonstrated, unless the institution of the Church can be traced "to the fountain-head," that is to say, unless it can be deduced from Scripture and from the Scriptural account of what Jesus Christ Himself appointed.

The name of "Revelation" has acquired a technical and theological connotation, as if it were the same as Holy Writ, or even as a single one of the books of the New Testament. Far from revealing anything, in the present year of Redemption and to uninstructed readers, it is principally Revelation in this sense upon which the theologian is engaged to-day, if haply he may discover its meaning to others. In a natural sense, however, what is revealed is already discovered, and is plain and manifest for all to see, and a Divine Revelation would with all likelihood be of things not otherwise discoverable ; God reveals out of His merciful consideration for us, because we are not able to discover for ourselves. That the Divine Revelation is thus plain and manifest and requiring no theological study to be employed upon it, we find to have been expressly declared by Jesus (Matt. xi. 25). But if the revelation is not made by means of vision or picture, but by oral communication, the spoken words are capable of various interpretation, and the meaning is not plain, except so long as the teacher is at hand to explain himself when doubt arises. The foolish XXth Article of the Protestant Church of England truly asserts the Catholic doctrine, that the Church is "a witness and keeper of Holy Writ," and "hath authority in controversies of faith," but adds that she "may not so expound one place of Scripture that it be repugnant to another," or "ordain anything that is contrary to God's Word written." Who is to decide whether this is done or not? *Quis interpretabitur ipsam interpretem?* Whoever does this, the guardianship and interpretation ultimately resides with him, as is plainly apparent to the meanest capacity. Protestantism makes the ultimate judge to be the individual Christian ; it is pure religious atomism.

THE PROPOSITION to be demonstrated, in order to fulfil the foregoing conditions, will accordingly be : THAT CHRIST HIMSELF CREATED AND LEFT BEHIND HIM A CHURCH, *i.e.*, AN ORGANISED BODY OF DISCIPLES, WITH PROVISION FOR PERMANENCE OF THE ORGANIZATION, TO WHOM WAS COMMITTED THE DEPOSIT OF DIVINE TRUTH, WITH COVENANT THAT THEY SHOULD BE INDEFECTIBLY AIDED AND PRESERVED IN ITS INTERPRETATION AND PROMULGATION TO THE END OF TIME.

In the investigation of any Christian doctrine or institution, assistance may be obtained by a previous reference to what was established under the Old Testament, for the Chosen People before the advent of the Messiah. In the first place, Christianity is on the face of it a development of the older institution. Christ says (Matt. v. 17) : " Think not that I am come to destroy the law or the prophets ; I am not come to destroy but to fulfil." The relation between the two Covenants is that of the type and its fulfilment ; and it necessarily follows that there is a correspondence between them. Christ is " our Passover " (1 Cor. v. 7), suffering by the providence of God on the actual day of the slaying of the Paschal lamb (John xix. 14, &c.), and His Blood is the Blood " of the new Covenant " (Matt. xxvi. 28 ; comp. Heb. ix. 15-24) ; Baptism is entering the new Ark (1 Pet. iii. 21). It is the doctrine of St. Paul throughout

Continuity
of the
Christian
and Mosaic
Revelation.

his Epistles (in especial Rom. xi. and the Epistle to the Hebrews) that the Christian Church has succeeded to the place of the Jewish, appropriated its prophecies and promises, and in fact is, though in a greater and more perfect exemplification, what that once was.

Secondly, we may refer to the Old Testament for explanatory aid, because the Apostles, as Jews, would be predisposed to understand and accept the teaching of Christ on the basis of their previous Jewish education and national modes of thought, and His teaching would accordingly take account of this.

Now it is undeniable that the Mosaic Dispensation was a Revelation (made on Sinai), and that this Revelation was embodied in a living and organised Congregation. The family of Aaron might alone offer sacrifice ; the tribe of Levi was set apart for ministration in the Temple worship. The miraculous punishment inflicted upon Miriam (Numb. xii. 10), upon Korah and his company (xvi. 32), and upon King Uzziah (2 Chron. xxvi. 19), declares the Divine Will that the appointed order should not be infringed. The continuous direction of the congregation through the living voice was provided for, first, by the mysterious Urim and Thummim on the breast of the High Priest (Exod. xxviii. 30 ; comp. Numb. xxvii. 21), and secondly, by the succession of the prophets (see Luke xi. 49 ; Jer. vii. 25). The essential guilt of the Jews throughout the denuncia-

tions of the prophets, is found in their forsaking Jehovah and going adulterously after other gods, that is to say, in their separating themselves from the congregation of the Lord and from the established order of the Covenant. It is inconceivable to suppose a Jew, and one who wished to keep along with the Covenant, debating with himself and forming his own conception of God or of the law and sacrifice ordained. He must hearken (Deut. xxviii. 1) and accept, he must not question.

The application of this brief examination is, that if the Christian order is in succession to the Jewish, it might not unreasonably be expected to bear some resemblance to it; the same God is presumed to be the Author of both the one and the other; and in especial, if the Apostles conceived of Christ's institution as, in His own words, "a new Covenant," they would understand it to be of similar construction, analogous to the old Covenant, as in fact we find from the writings of SS. Peter and Paul that they did understand it. Would they not inevitably presuppose, did they not apparently understand, that in their turn they also constituted an organization to guard the new Revelation, and that this organization was similarly to speak with an assisted and living voice throughout, from its origin to its consummation in the end of time?

The thesis, then, of the commencement of this dissertation, viz., that the Revelation is continuous and homogeneous, from

the covenant with Noah or Abraham or of the Mosaic dispensation, down to the introduction of Christianity and subsequently—this thesis is no more than the expression of the doctrine of Christ. Christianity is not a new and a different thing to the Old Covenant, but only its completion and expansion. The Incarnation extends to mankind in general the same relation towards the Divine Revelation as was imposed upon the Chosen People of the Jews. There is no opposition between the old and the new orders, but they form successive stages of one Revelation made by the same God and with the same design of revealing Himself to His creatures. When our Lord in the Sermon on the Mount prefaces His moral teaching by contrasting it with what had been previously enjoined ("Ye have heard that it was said to them of old time," Matt. v. 21, &c.), the indefectible validity of the ancient Law has been just previously proclaimed (ver. 17-19). When He appears to depreciate the Jewish ceremonial observance (vi. 8, &c.), and in especial the strict observance of the Sabbath (xii. 1-13, &c.), the apparent contradiction has been explained over and over again by the exegetist; the Mosaic Legislation was local and temporary, and some changes are necessitated when it is to become world-wide and for all time; the "tradition" of the Jews had perverted and overlaid the original appointments, &c. It is a curious example of the instability of dogma outside the Catholic Church that this identity of the two Covenants was at first a strong point with Protestantism, whereas now in the progress of free inquiry the Mosaic theology and moral legislation are set aside; "they are wanting in theological breadth, in kindness and humanity; they are probably a forgery of the Return from the Captivity." However, if the Christian has the same obligation towards the revealed truth of Deity as had the Jew, the man who should have religious opinions of his own and use his intelligence to form the best idea he can of the Divine Being, who should do anything, in fact, beyond receiving what he is taught, would actually sin, with the sin of the Jew who made himself a graven image, as did Micah the Ephraimite (Judg. xvii. 5), or as the congregation when they came to Aaron and said, "Make us gods" (Exod. xxxii. 1).

All admit that Christ, according to the Gospel narrative, chose twelve men to be His Apostles.

The Creation
of the
Papacy.

This, however, does not lay the first stone of the Church. The Catholic doctrine is not that the Papacy was a later development, arising out of special circumstances in which the Church found herself, or directed to the convenience of larger obligations and a wider responsibility, but that from the beginning the Apostolic order is subordinated to, the Church is built upon, the primacy of St. Peter.¹ And it is the Catholic doctrine which alone is relevant, if the institution and existence of the Church is in question, according to the preliminary remarks which preceded the enunciation of our thesis.² The Apostles appear to have received their call at different times and on various occasions, but the sons of Jonas and of Zebedee were among the

¹ So Pope Innocent I., A.D. 416, to the Council of Carthage (among letters of St. Augustine, Ep. cxxxi. Ed. Migne), and Pope St. Boniface I., A.D. 418-422 (Ep. xiv. Ed. Migne, xx. p. 777).

² It was discovered that the Catholic Church alone corresponds to the definition which was adopted. Or, to put the case more accurately, the terms of the definition are obtained from Catholic doctrine. Outside the Church the use of the term is vague and intangible, hardly capable of definition. Moreover, what modicum of reality it once possessed is gradually disappearing. Consequently, the question being whether Christ instituted a Church, we must obtain our conception of its probable features from what is still standing. In fact the *raison d'être* of the sects is contained in the question, and their justification would rather be found, if it was proved necessary to record a negative.

earliest of the disciples of Jesus (Matt. iv. 18-22, &c.). Even St. John, who in his Gospel appears to allude to an earlier occasion than that of the Lake of Galilee, nevertheless allows the sons of Jonas a precedence in date (John i. 40, 41). Nevertheless, before commissioning His Apostles to undertake the missionary preaching of "the kingdom of heaven," Jesus fixed their number as being twelve and no more. In the list of the Twelve given by the Evangelists on this occasion St. Peter is placed first, and it is immaterial whether this means that he was first in rank or that Christ named him first, as the latter hypothesis can hardly fail to carry a precedence in rank also, viewing the solemnity of the occasion. "The names of the twelve Apostles," writes St. Matthew (x. 2), "are these ; the first Simon (πρῶτος Σίμων) who is called Peter." And St. Luke writes (vi. 14) of Jesus having "chosen out twelve of them, whom also He named Apostles, Simon, whom he named Peter," &c. It is important to observe that in each account it is specially added that Simon, who comes first in the catalogue, was "named Peter."

The occasion of the bestowal of this name (or title, such as Torquatus or Scaevola), or at least the occasion when its intention was revealed, is not disputed to have been when at Cæsarea Philippi Simon, speaking as already in some sense first (πρῶτος, as above) of the Apostles, confessed that Jesus was

“the Christ, the Son of the living God.” Thereupon the celebrated words of Jesus follow: “I say unto thee, that thou art Cephas—the Rock—and on this Cephas, or Rock, will I build My Church, and the gates of hell shall not prevail against it” (Matt. xvi. 16). We should observe that in the language actually employed the word is every letter the same in each place, and that Cephas—Rock—is masculine. It comes to more, therefore, than *Σὺ εἶ Πέτρος καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ*, more even than *Tu es Pierre et sur cette pierre*; it is *sur ce pierre*. We should observe, further, that the name is certainly not a proper name—Christian name, as we should say—but a title. In giving the catalogue of the Twelve Apostles, both St. Matthew and St. Luke appear to connect the bestowal of this title with Simon’s priority of place. Naming him Cephas, or the Rock, on which the Church is to be built, in fact names Simon as the first of the Popes.¹

To avoid the Catholic interpretation of this celebrated text, it has been suggested that (1) the promise is made to Peter as representative of the Twelve, or (2) that the promise is not to the man but to the faith he professes. Both these suggestions are to be discovered in the comments of Catholic exegetists,

¹ The account of the Fourth Gospel is that already on his first introduction Jesus greeted Simon with: “Thou shalt be called Cephas” (John i. 42); but this may be viewed as a prophetic anticipation of the later occasion; or else the name, having been given before, receives its justification from the confession of Cæsarea Philippi, which amounts to the same thing.

and do not in fact exclude the Catholic interpretation ; on the contrary, they express it. But it does not follow that what is promised to one as representative of others is promised to the others also ; the condition of the promise is that the representation is allowed to hold. And while the faith of St. Peter obtains the promise, it is still he who expresses this faith ; and because he expresses it, the promise is made to him. Or (3) the promise is said to be made to the man, not as holding the office and to his successors in the office, but to him as a man, and to others, whoever they are, who shall in the future be disciples of Christ such as he ; so that the Church of Christ may be founded on you and me. And this is perhaps the most plausible form of Protestantism. But, in the first place, literary appreciation is opposed to it—Jesus is never grandiloquent ; and secondly, historical appreciation—the post-Pentecostal Church of the Apostles is not built on individualism. It seems hardly necessary to notice the fanciful suggestion (4) that the Rock on which the Church is founded is intended to be Christ Himself ; as if He pointed with His finger at His disciple with “*Tu es Petrus*,” and turned the finger back to point at Himself with “*super hanc petram*.” The suggestion is based upon such texts as 1 Pet. ii. 4–6 ; but in fact Peter is Peter—the Rock—as the Vicar of Christ, and there is no contradiction in the Office of Christ and of His Vicar being expressed under the same image. That the promise does not (5) end with St. Peter’s own personality will sufficiently come before us in the course of the argument, as also the objection will be met that (6) Peter’s subsequent history represents him as weak and erring and not having the strength of the Rock. The object is to ascertain what our Lord’s appointment was, not to criticize its prudence ! Objectors might more plausibly (7) represent the text as a later Petrine or Papal interpolation, if there was any remotest possibility of literary criticism even contemplating such an attempt at evasion.

What was the significance of the latter half of the promise, that “the gates of hell should not prevail against the Church,” so far as this promise was the

corollary of the previous designation of Simon as the Rock, becomes more apparent from the later allusion of the eve of the Passion. It does not rest with the Apostles in general, it appears, but with the sole personality of St. Peter, that the gates of hell shall not prevail. "Simon, Simon," says Christ, "behold, Satan hath asked for *you* (ὁμᾶς in the plural) to shake *you* as wheat in the winnowing, but I have prayed for *thee* (σοῦ in the singular) that *thy* faith may not fail, and *thou* being converted establish thy brethren" (Luke xxii. 31, 32). The occasion is significant, as it is placed by St. Luke in juxtaposition with the speculation among the disciples as to which of them should be "the greatest." The answer of Jesus is the lesson of humility—whence the Pope has always styled himself *Servus servorum*—but it is still declared that there is to be a monarchy (βασιλεία), and the Twelve are to have their "thrones" in the monarchy.¹ It is further significant that the occasion must have been fairly synchronous with the prophecy of St. Peter's fall (though the shaking *you*, in the plural, cannot allude

¹ The case is not met by recalling other references to the kingdom of Christ. The Apostles dispute which of themselves shall be the chief, and Jesus promises them a kingdom similar to His own (ver. 29), and precisely therefore not identical with it. And although every Apostle has his throne, and not St. Peter only, this need no longer apply to a condition when the Apostolic Order has given place to the Episcopal, as will be more fully argued below. It remains that the Church, independently of Christ's Person, is still a monarchy, not an aristocracy or a signoria, least of all a democracy.

to this specially), as if it were designed to convey, along with the exaltation of "the servant of all," that the stability of "the Rock" has nothing to do with the superior stability of the individual Pope, but is entirely a matter of the Divine Assistance (*Assistentia*) accorded him.

Nor has our review of the selection of Simon by Christ, and according to the Scriptural narrative of the acts of Christ, even yet come to an end. The rule of Christ over His Church is beautifully expressed and conformably to the charity of God, under the image of the Shepherd who rules his flock (John x. 11 foll.; comp. Isa. xl. 11; Luke xv. 4 foll.). The image is recalled with undiminished grace by St. Peter himself in his First Epistle (ii. 25). As the Bishop represents the Person of Christ (Gal. iv. 14), so the image has been extended, and the clerical office has from the beginning been spoken of as the pastoral office (Acts xx. 28). This pastoral office is, however, nowhere in the Gospels recorded to have been committed by Christ to any single one of the other Apostles (contr. Matt. x. 16, &c.), but only to St. Peter, and to him it is committed fully and over all. The occasion is that on the Lake of Galilee after the Resurrection, when Peter is thrice charged to "feed the lambs" (comp. Luke x. 3), to "shepherd"—rule—and to "feed the sheep" (John xxi. 15-17).

It is usual to adduce further in support of the Papal claims the passage in Matt. xiv. 23-32, describing the occasion when the disciples beheld Jesus walking on the sea, and St. Peter asked permission of Jesus to come to Him on the water, and when, St. Peter's faith failing and he beginning to sink, Jesus stretched out His hand and held him up. There are few ancient writers who do not allude to this occasion as supporting the Catholic belief in the Divine assistance given to the occupant of St. Peter's Chair, and the boat in which the disciples were floating upon the Galilean waters becomes "Peter's bark," and is a symbol of the Church, for which Jesus yet stills the waves. Certainly when the personality of St. Peter is allowed to have the pre-eminence which Catholic doctrine assigns it, every circumstance recorded of him is attentively scanned. If there is no special significance in the occasion, there may even then be an intention in its record.¹ Any considerable incident in the discipleship of St. Peter must have a relation towards his first confession of Christ (*e.g.*, Matt. xxvi. 33). The recollection of the Lake of Galilee may confirm the chief Apostle and give him courage in the later years of trouble, or may support the faith of future generations in God's providence being over the Vicar of Christ. But the passage has little or no controversial relevance. Reasoning from analogy is never the most conclusive form of reasoning, and the weakest form of analogy, except to minds already prepared, is symbolism.

It can hardly be disputed that St. Peter after the Ascension and onwards occupied a prominent and primary position in the Apostolic body. Equally as the message of the Resurrection is only to him by name (Mark xvi. 7). He takes the initiative in

¹ So above in the catalogue of the Apostles. The Evangelists write with a knowledge of St. Peter's position in the post-Pentecostal Church, and might rather be supposed to make him first named because he is the chief Apostle, than not to imply that Jesus intended his primacy in so naming him.

proposing the election of St. Matthias (Acts i. 15); he is the spokesman on the Day of Pentecost (ii. 14); the revelation of the admissibility of the Gentiles is made to him (x. 9 foll.), and first declared by him (ver. 34 foll. ; comp. xi. 1 foll.) ; he opens the first assembled Council of the Church at Jerusalem (xv. 7). The case of St. Paul is here in point. He was miraculously and exceptionally appointed to the Apostolic Office, and he protests that he received the Gospel by no human transmission. "I neither received it of men, nor was I taught it but by the revelation of Jesus Christ" (Gal. i. 12). Nevertheless, when the time came that he had to introduce himself to the Apostles at Jerusalem and present his credentials, the name of St. Peter again appears : "I went up to Jerusalem to see Peter" (ver. 18). The personality of St. Peter occupies a prominence in the first larger half of the Acts of the Apostles, so that this portion has been sometimes styled "the Acts of Peter." The critical school does not attempt to deny the position here asserted. Thus the ingenious Strauss, in imagining a motive for the Fourth Gospel, as setting up in antagonism to the superiority of Peter the figure of the unnamed "disciple whom Jesus loved," at once thereby admits that this superiority was felt as needing to be combated at the date of the composition of that Gospel ; just as Renan in his turn concludes that there is a pre-

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ponderating weight of evidence that St. Peter was martyred at Rome.¹

The position of St. Peter in the Apostolic Church obtains a good deal of indirect testimony. Thus it must have struck every one as strange that whereas St. Paul claims to be peculiarly "the Apostle of the Gentiles" (Rom. xi. 13, &c.), and declares that "the gospel of the uncircumcision was committed to" him, and "that of the circumcision to Peter"; whereas he further claims that the "mystery" of the inclusion of the Gentiles was made known to himself "by revelation" (Eph. iii. 3; comp. Acts xxii. 21); and whereas certainly the Gentile mission was entrusted to "Saul and Barnabas" (Acts xiii. 2) and they received authority from the Jerusalem Church to make it their own (xv. 25)—yet the "mystery" is already revealed to St. Peter independently, while St. Paul is disputing with Jews (ix. 22) or with Hellenists (ver. 29); and it is St. Peter who has to bear the brunt of this revolutionary departure, as it appeared to Jews, who were unable to comprehend the direct charge of Jesus on this head (Mark xvi. 15; contr. Acts i. 4). Even, then, the special character of St. Paul comes, so to speak, at second hand from the original revelation to the chief Apostle (Acts xiii. 46).

Similarly, it has not perhaps been sufficiently observed outside the Church that whereas the Epistles of St. Paul are all addressed to individual Churches, and that of St. James addresses only Jews, the Epistles of St. Peter, and they alone, are catholic Epistles, to the faithful in general; in other words, are veritable Encyclicals.² It is suggested that these Epistles,

¹ The notion of any one "combating" the supremacy of St. Peter at any date which might be assigned by criticism for the composition of the Fourth Gospel, is in the usual *doctrinaire* style of the school, but is none the less an admission. Nor does the historical site of St. Peter's martyrdom remain uncertain until M. Renan gives his judgment.

² The First Epistle of St. John is hardly an Epistle at all, but a theological treatise, and that of St. Jude is rather without address than addressed to all. For the allusion in Jude 4 appears to refer more probably to some particular Church. Comp. Gal. ii. 4.

the first the more conspicuously, possess a Papal character. But a certain ecclesiastical experience is perhaps required to recognize this. Meanwhile the allusion to St. Peter's title—Cephas—is hardly to be missed in 1 Pet. ii. 4-8, and he appears to pass on his own commission to "feed the sheep" to his fellow-presbyters in the close (v. 2).

The relevancy of this analysis, which is only rough and incomplete, of the position of St. Peter among the Twelve Apostles, to the proposition which we have in hand to demonstrate, is not hard to represent. The Catholic doctrine, it needs to be repeated, is not that the Papacy came out of the Church, but that the Church came out of the Papacy; that the original structure and composition of the Pentecostal Church is "built upon" the office of St. Peter as the Vicar of Jesus Christ: "On this Rock will I build My Church." Does this office cease and come to an end with the death of the great Apostle? If so, may we not say that the Church has changed its complexion since the institution of Christ, it has lost its first formation, it no longer presents unimpaired the features of the Church described in the Acts? Moreover, the solemn assurance of Christ, that "the gates of hell shall not prevail," that the faith of His Vicar "shall not fail," and His thrice-repeated charge to the same Apostle to "feed and govern the flock," seem to have a larger bearing than the limits of the single life, seem to fail of their solemnity if they only subsist for a few short years after Christ has departed.

There are further considerations of human reason which support the doctrine of the continuity of the office. "Apostolic Succession" has been a phrase much bandied about in England since sixty years ago, without perhaps much understanding of its theological import. In one aspect of the Apostolic office, in its distinguishing aspect, the succession either does not exist in our time, or it survives only in the Apostolic See. The Apostles, in fulfilling the command of Christ to evangelize the world, were continually safeguarded against any error in the conveyance of the Gospel message. This Divine Grace was not represented in Epistles by their hand, which were subsequently ruled to be canonical, not alone in these ; it accompanied them in their oral teaching and general administration. It was impossible that SS. Peter and Paul and Apollos should teach different doctrines, and the contrary idea is ridiculed by St. Paul in a well-known passage (1 Cor. i. ii. foll.). If St. Paul's account of the Institution of the Mass (1 Cor. xi. 23-26) is free from error, as it is, being part of the canonical Scriptures ; so also is his oral instruction similarly infallible, when he delivered to the Corinthians the Apostolic traditions (ver. 2). But surely no one contends that subsequent Bishops possess the doctrinal inerrancy of St. Paul or St. James. And if they did possess it, would the generality of Christians through all time believe in their possessing it? Would they not discover

differences and diversities in the multiplied Episcopate of later times, as the Corinthians thought to discover even in the small community of the first age ? Therefore the Divine plan, on the hypothesis, approves itself to human reason, that, for the avoidance of division, and for the preservation of the identity of the faith, there should be throughout the continuous history of the Church but one Apostle maintaining the original character of the office and possessing indefectibly the Divine assistance. We may observe incidentally that at a very early date there is record of a recognition of the Bishops of Rome as successors of St. Peter in the See, and of a primacy similar to that of St. Peter being accorded them ; it does not appear in ecclesiastical record that the office of St. Peter was conceived as individual to himself and as dying with him. If, then, the office of St. Peter survives continuously in the Church, if it belongs to the Divine form of the Church and cannot be separated from it, then the promises made to St. Peter still continue effectual. Accordingly we have in the office of St. Peter the foundation of an organized body which was instituted by Christ, and in the promises to St. Peter a Divine covenant that this organization should be indefectibly aided and preserved in its interpretation and promulgation of Divine truth to the end of time. And this institution and covenant is discovered in the Gospel narrative and referred "to the fountain-head."

It was no doubt in consequence of the widespread missionary obligations of the Apostles that their special prerogatives were assigned them. The Churches established by SS. Bartholomew and Thomas in Ethiopia and India must needs be content to receive the faith as delivered to them without further witness or confirmation. It was under quite different conditions, *e.g.*, that St. Augustine crossed the channel from Christian Gaul to pagan England by the mission of Pope Gregory I. The faith and religious observance promulgated by one Apostle in one place must be absolutely identical with what was promulgated by another elsewhere—must be the one Christian model without appeal. This does not entail that there should be no difference about what was expedient, or in modern phrase opportune, under particular circumstances and in reference to matters outside the four corners of Christianity (Gal. ii. 11–14), any more than the *ex-cathedra* infallibility of the Pope extends to all his disciplinary regulations. But on a matter of the Christian faith, the formal teaching and exposition of every single Apostle must be true to the last detail, the exposition of St. Paul precisely as that of St. James, and in no whit differing from what St. Peter would have given in their place. Else Christianity could hardly have got under weigh. There was in fact and by the appointment of Providence no more likelihood of the Gospel delivered by St. Matthias being different to that delivered by St. Andrew than of the written narrative of St. Mark contradicting that of St. Matthew. But if the doctrinal authority of Apostles was equipollent, and their office is so distinguished from that of the Bishops their successors, yet they recognized the same Divinely appointed form of the Church. There was one chief Apostle by the appointment of Christ, and the first differed from later ages of Christianity only so far forth as in the later ages the Vicar of Christ not only exercised a supremacy, but had alone Apostolic powers as an infallible teacher and judge of controversies.

It may be proper to remark that, while holding such supremacy, the Pope is not precisely a ruler, or at least his rule is essentially of a paternal character. Fatherhood is a relationship belonging to the constitution of things and the order of the world. Christ thus reveals to us God as our

Father. He is Himself entitled *Pater futuri sæculi* (Isa. ix. 6). The Vicar of Christ embodies and becomes the representative of this relation. It would be an error in Bishops to endeavour to create a separate diocesan fatherhood, thus breaking the unity of the Christian family. The faithful should not look to the Bishop but to the Pope as their father. Otherwise Churches become national and divergent. This is an important aspect of the institution of the Papacy, as explaining its mysterious historical effect in preserving the integrity of the faith, in contradistinction to the deterioration of dogma among those who separate themselves, and as lending a greater plausibility to the claim of the Papacy to a Divine origin—*jure divino* and not *jure ecclesiastico*.

Yet, although the Christian community is built upon the faith of the Fisherman, and although its own constitution, separately considered, can have only a secondary relevancy for our thesis (for, as already observed above, it is only the Catholic doctrine on the subject that deserves consideration, and the Catholic doctrine insists upon this order of relative importance), still the history of the Church is in every portion of interest to the student, and may be profitably recalled. The Church, we should premise, is a living organism, with a natural growth and movement, not set fast, like some Eastern cult, in a ritual and monumental rigidity. The Church is not in every age "always the same," if this is to convert her into a dead formula. In the present age, with successive definitions of dogma, not uncalled for, with gracious and liberal acceptation and regulation of fresh ceremonies

and forms of devotion, for which piety has pleaded, and which God is declared to have revealed or confirmed, the Church presents an appearance of complexity, elaboration, detailed completeness, whether to the theological, liturgical, or ecclesiological student. Was the Congregation or Church of Christ's institution anything like this ?

By the fourth, if not the third, century of the Christian era, when contemporary evidence has become sufficiently plentiful, we certainly recognize the main lines already traced. At any rate, what historical research reveals is not the happy-go-lucky gathering of miscellaneous piety which Protestantism understands by the name ; "composed"—to quote the words of a prominent English Nonconformist—"of consciously regenerated persons ;" representing chiefly "the submission of man to the Will of God and to the call of duty ; resting entirely on character and not on orders ; calling nothing that is human unclean."¹ Protestantism thus asserts, and is compelled to assert, that already by the third or fourth century the institution of Christ had become perverted and was turned to superstition, and remained so on the whole, very few even of the early heretical sects being quite clear, for more than a thousand years !

¹ Apparently Acts x. 15 is intended, where, however, Peter is forbidden to call unclean "what God hath cleansed," which does not seem synonymous with humanity. (See Eph. ii. 1-3, and comp. Acts xiii. 10, Jude 12, 13.)

The primary objection to any such argumentative position, to the notion that the fourth century manifestation is corrupt and that there is something different of an earlier date which was more perfectly and uncorruptedly the Christian model—the primary answer to this ingenuous assumption is that in the earlier centuries there remains at least no counter-presentation discoverable in conflict with what we find later; it is the deficiency of evidence that prevents our discovering the character of the sub-Apostolic age at all, not that there is evidence of its character being diverse. Secondly, evidence is not in reality altogether lacking, and the discoveries of recent research in the Roman catacombs, or as represented by MS. remains that have been unexpectedly brought to light, all go to suggest in more obscure times the same ecclesiastical character that the fourth century unmistakably exhibits. Thirdly, granting that the fourth century does thus exhibit the main features of the existing Church of our day, it would become necessary, for the Protestant contention, to presume that only for some two hundred years the institution of Christ held effectual—a feeble result of a Divine Revelation, of the Incarnation of the Son of God, and of the tremendous Sacrifice of Calvary! The Protestant solution will not hold together. If there is such a thing as Christ's Church, it is something that is reconcilable with the early documentary evidence; it is the Church of the Catholic tradition, or it is nothing.

The problem before us, then, as a Theodicaea or justification of the ways of God, is to show that Christ instituted a Church substantially as it still exists, and that this is recorded in Scripture as being no subsequent work of human prudence and sanctity, but as being the very institution of Christ Himself. To what extent was the Apostolic Church an organized society, and organized on the ecclesiastical lines of our own knowledge?

The principal difference of the existing Catholic Church from ancient usage may be found in new devotions and an elaborated and defined ceremonial. The devotions, however, are only accessions and not modifications, if their spirit existed from the beginning. Thus the *Rosary* is introduced in its present form by St. Dominic, but the practice of set meditation upon the mysteries of redemption was of long anterior establishment, and is unmistakably discovered in the precepts of the Epistolary writers of the New Testament; it is also historically established that the use of beads in prayer goes back to very early times and probably antedates Christianity. The devotion to the *Precious Blood*, which fired St. Catherine of Siena, is obtained from the writings of St. Paul (Rom. iii. 25; v. 9, &c.), of St. Peter (1 Pet. i. 2, 19), and of St. John (1 John i. 7); and that which is offered to the *Sacred Heart* was not introduced, only made more regular and general, by B. Margaret Mary. The Sacred Heart is a symbol of the Redeeming Charity of Jesus Christ, which we find a frequent theme in Holy Scripture (John xv. 13; Eph. iii. 19; 1 John iv. 10; and see in especial Phil. i. 8). The devotion belongs hardly less to Protestantism—

“Rock of Ages, cleft for me,
Let me hide myself in Thee.”

But nowhere is the principle of such development more clearly discerned than in the *Mass* as we now have it, the

skeleton of which, so to speak, as well as the language of essential portions, is identical with the language of the ancient Liturgies. Meanwhile those early Christian remains present no resemblance to any form of worship now existing outside the Church.

The difference of appearance between our *ceremonial* and that of primitive times may be explained by the improved opportunities and resources of the Church. But the difference may be easily exaggerated ; the Church of the Catacombs had already a ritual order. Whatever is Jewish in origin may be traced to Apostolic or at least very primitive institution, and there are portions certainly of Jewish origin ; the ceremonial use of water and oil, &c. ; of lights and incense ; the fact, if not the form or the name, of distinctive sacerdotal vestments. It is not the difference but the similarity which should give us qualms. *Lex orandi eadem est atque credendi*. It is difficult to separate the ceremonial usage from the doctrine with which it is now associated in our minds. The Church of such ceremonial use is the Catholic Church of to-day, or it is not at any rate the counterpart of any one of the professing Christian sects.

All the passages of Scripture previously cited as bearing upon the position of St. Peter, whether it was his designation by Christ to be the Rock, or whether it was the exhibition of this character in the history of the Apostolic age, go naturally to support the hypothesis of the existence of an organized society. Where there is a head there must be a body ; nay, more, the recognition of headship connotes a fully articulated system ; there is a unity in the whole, the society is not loosely put together ; there is an indefeasible line of demarcation between those within and those without the

society, so far as they do or do not confess allegiance to the chairmanship, if we may so call it, of the recognized head of the society. To this extent, then, an organization of the Apostolic Church is demonstrated by such validity as may be allowed to the precedent argument for the primacy of St. Peter. But the record of the Acts of the Apostles presents us with some pictures of the organic life and action of the society which are worthy of notice, the more so that these pictures are drawn fortuitously and without any conscious design on the part of the writer, without his having before him apparently the exposition of the Catholic doctrine of the constitution of the Church as forming any portion of the task assigned him.

The Acts, then, enumerate immediately after Pentecost three thousand (ii. 41), which shortly becomes five thousand, if it is not even an additional five thousand (iv. 4), who were baptized and “were persevering in the doctrine of the Apostles and communion, the breaking of the bread and the prayers” (ii. 42)—the expression being established by other New Testament passages as referring to the celebration of Mass, while in *the* prayers we have apparently reference to a set liturgical form, or canon, which is already in use. We have next an account of contributions to a common fund (iv. 32 foll.; comp. 2 Cor. ix.) and of judicial action—of a terrible nature, recalling the judgment upon Korah in Numb. xvi.—

against Ananias and Sapphira (v. 1-11). The institution of the diaconate follows (vi.), and St. Peter's justification before the assembly of the Church at Jerusalem of his admission of Gentiles to communion (xi.), which has been already referred to. Subsequently the Church spreads to Antioch, and the establishment there is referred to the Jerusalem Church, who send their own legate (xi. 19-22). Gentile admissions multiply, until finally the whole status of these converts is remitted to Jerusalem (xv.) to "the Apostles and elders [priests, presbyters]," and a formal rescript is issued, which holds as binding thereafter (see Gal. ii. 11-14; Rom. xiv. 14-*fin.*; and other similar references in St. Paul's Epistles). After this, and recognizing that St. Paul is authorized and commissioned by the Jerusalem Church (Acts xiii. 2, 3; xv. 25), it is interesting to follow through the remainder of the Acts the progress of his missionary labours, and his constitution of the Church in various localities. Thus he goes "through Syria and Cilicia confirming the Churches" (xv. 41), apparently carrying with him the Jerusalem rescript; he spends two years at Ephesus, performing miracles and converting the pagans (xix. 10-20); and on his way to Jerusalem for Pentecost he sends for "the elders of the Church" from Ephesus to Miletus, where he delivers to them a solemn charge (xx. 17-*fin.*). All these occasions—and more might be adduced with detailed

examination of the history—may fairly be taken to depict an organized life of a precisely constituted community, holding much the same relation to Jerusalem that the Church now holds to Rome.

It would be a long business to trace the same organization in the Apostolic Epistles, but in especial the “pastoral” Epistles of St. Paul to Timothy and Titus may be noticed, the messages to the various Churches of Asia Minor in Rev. ii. and iii., the regulations of St. Paul concerning women (1 Cor. xiv. 34, 35), marriage (1 Cor. vii.), almsgiving (2 Cor. ix.), and his description of the various *πνευματικά* in 1 Cor. xii.—these merely as salient instances picked out of a large number of similar admonitions and regulations. Most of the Apostolic Epistles are in fact written with the immediate object of setting right some matters of order in the several Churches to which they are addressed, and so these Epistles intrinsically evidence a definite subordination under Apostolic authority, which at once conveys the idea of an organized society. On the other hand, such an Epistle as the First of St. John may display the action of Apostles in confuting heretical teaching, and in defining true Christian doctrine, much as Popes subsequently decide matters of faith and morals.

It is an important determination, clear beyond controversy, however, in the historical account of the Acts, so that “he who runs may read,” that St. Paul’s missionary work is

done by him as delegate of the Jerusalem Church. Otherwise, he is possessed of a strong individuality, so that his action everywhere appears personal to himself. He occupies everywhere the foreground. In the Apostolic body he ostensibly filled the place left vacant by St. James, the son of Zebedee, the first Martyr ; yet there may be truth in the suggestion that according to the inscrutable counsels of God it was he (and not St. Matthias) who was foreordained to the twelfth throne in which the traitor should have sat (Psa. cix. 8 ; Acts i. 20 ; comp. Gal. i. 15). The "least of the Apostles" occupies no second place in the beginnings of Christianity, and he is indissolubly associated with St. Peter, in the annals and in the hagiology of the Church, as joint-founder of the See of Rome. In sectarian speculation, however, a divergence and distinction is asserted or suggested between "the great twin brethren," and a separate Pauline Christianity is imagined, which is to be the matrix of the Protestant doctrine. To Englishmen this account of the matter is assisted by an unfortunate ambiguity of language. For when St. Paul writes in his Epistle to the Galatians (ii. 9) of his commission from the Jerusalem Church, and speaks of "James, Cephas, and John, who seemed to be pillars,"¹ the apparent sneer does not exist in his own language, οἱ δοκοῦντες στῦλοι εἶναι, which might also be translated "who were thought (or 'considered') to be pillars." Thus Aristotle, in a *locus classicus* for the meaning of the phrase, writes (Eth. Nic. x. 2) : "What all think (or 'hold') that we say is so"—ὃ πᾶσι δοκεῖ τοῦτ' εἶναι φάμεν. Nor does it set up a counter Pauline legend, because the Acts of the Apostles have a continuation, as it were, from chap. xiii. onwards, in which St. Paul becomes the principal figure instead of St. Peter. The explanation is the prosaic one that the historian of the Acts accompanied St. Paul (Col. iv. 14 ; 2 Tim. iv. 11 ; Philem. 24), and thenceforward his interest as well as his knowledge of events is

¹ So the "Authorized" (English Protestant) Version, as also the Douay. The "Revised Version" of 1881 has "who were reputed to be pillars."

confined to the Apostolic mission.¹ There is discernible here, in fact, a pertinent illustration of the casual nature (in human speech) of the composition of the New Testament writings, which is so useful to keep in mind in ecclesiological study. In his speech at the Jerusalem Council (Acts xv. 7) St. Peter declares that "in former days God made choice among us that the Gentiles by my mouth should hear the word of the Gospel and believe." The more extended missionary labours of St. Peter are only incidentally recorded (Gal. ii. 11 ; 1 Pet. i. 1, v. 13²), but it is sufficiently plain that his personality enters into the Gentile accession equally as it prevailed in the Jerusalem Church. The meaning of St. Paul (Gal. ii. 7) is that the Apostleship of the uncircumcision was *as really* committed to him as was that of the circumcision to St. Peter, that he is *as really* an Apostle, not that he repudiated the circumcision (Rom. ix. 3, xi. 1, &c.) for himself, or disputed St. Peter's association in the Gentile mission, which culminated in their joint martyrdom. These later reconstructions of Apostolic history cannot advance far without encountering difficulties, and the attempt to make out an individual Pauline Christianity is as alien to historical investigation in its truth, as is the suggestion of an opposition between the doctrine of St. Paul and that of St. James, so often refuted (comp. James ii. 22 with 1 Cor. xiii. 13), to theological science.

The onus of proof (when the record of the status and action of Apostolic Christianity, as contained in the Acts, is thus brought into view) may fairly be laid upon those who would maintain that the Apostles evolved the scheme of this organization out of their

The Constitution of the Church made by Christ.
a. Direction, ante obitum.

¹ Thus it has been acutely remarked that the first person is used in the narrative from xvi. 10, but is changed to the third person in chap. xvii. down to xx. 13, when it appears that at Assos St. Luke rejoined the Apostle.

² The "Babylon" in the last passage is generally understood to be a cryptogram for Rome.

inner consciousness, without having received any instructions on which they might proceed. The Apostles, so far as appears, were in themselves very ordinary men ; they showed no genius for initiative otherwise or readiness of resource ; they were rather helpless elsewhere in emergency. Whence were they to obtain so much audacity as to rule a community of three thousand—or five thousand, or eight thousand souls—immediately after Pentecost ? They have no time in which to grow accustomed to administration, first directing few, and then gradually more and more. The whole responsibility is thrust upon them in a day (“in that day,” Acts ii. 41), or two days. Surely, if they had not the precise details laid down for them—and the community is no mere loosely connected crowd of converts (see ver. 44)—they at least followed some general ideas, of which they had informed themselves previously. It would be quite contrary to their usual behaviour, as depicted in the Gospel narratives, if they had not questioned among themselves (Mark ix. 10), if some one of them had not some day ventured to ask (Luke viii. 9 ; John xiv. 22) if Jesus had not otherwise seen that they were desirous to ask Him (John xvi. 19), if He had not carefully asked them, “Have ye understood” (Matt. xiii. 51) ? But had they any precise directions ?

Direction at any rate they were not wholly with-

out. They were instructed "not to depart from Jerusalem but to wait for the promise of the Father" (Acts i. 4), to "tarry in the city of Jerusalem till they should be endued with power from on high" (Luke xxiv. 49). Duly, therefore, on the day of Pentecost "they were all with one accord in one place" (Acts ii. 1). At least the first scene in the drama was according to instruction, not according to the Apostles' own determination, and it would seem to be the opening of some grander *tableau* than ordinary. Is it conceivable that what was so precisely prepared, should be immediately given over to the chance of the hour? Are the actors very carefully brought upon the boards, and left without stage direction in the subsequent scenes? It would hardly persuade us to conclude that it was so, merely because the directions did not remain at this date for our perusal.

There is, further, a special character given to the commencement at Pentecost, which comes from the words of Jesus on the cross, designating the Blessed Virgin Mary to be the Mother of Christendom,¹ and this connection may be briefly noticed. We need to keep before us, however, the large scope of the Blessed Virgin's personality throughout the subsequent history of the Church, what it actually was, independently of any

¹ See Appendix, Note A. On the designation of the B. V. Mary by Christ on the cross to be the Mother of Christendom.

Protestant disapprobation of its being so, if we would appreciate the full force of her intervention at this point. The maternity of the Blessed Virgin belongs to the ecclesiastical structure as it historically resulted. There is, then, something of *ecclesiastical design* projected by Christ in His death, and with a view to the time after His death. So far at least—and in the result it goes very far—there is a settlement provided for “the kingdom of Heaven” after Him. The instruction thus provided (quite by itself, and if there had been nothing more) was of the greatest effect; it was structural and fundamental. For if the office of the Blessed Virgin is not the entire ecclesiastical *tableau* of the fourth century and onwards, friends and foes will alike agree that it occupies a large portion of the foreground.

After the Ascension of Christ we infer from the record that His Mother obtained the reverence and devotion of the disciples; it could not conceivably be otherwise. Thus Mary is expressly named, when only Apostles are named besides, as being with the waiting Church at Jerusalem (Acts i. 14). In their time of prayer and supplication, it would seem, the Apostles dared not separate themselves from “the Mother of Jesus.” She was present by irresistible implication on the occasion of the descent of the Holy Ghost (Acts ii. 1, where the πάντες ὁμαθυμαδόν—“all with one accord”—must refer back to the

same expression in i. 14). The Catholic doctrine instructs us that the presence of the *Immaculate* Virgin, to whom it was already said at the Annunciation, "The Holy Ghost shall come upon thee," and who was even then "full of grace" (Luke i. 28, 35)—that the presence of this, the sole daughter of Eve who remained free from the original taint,¹ was an essential constituent of the miraculous manifestation of Pentecost, as reinducing the required correspondence—*rapport*—between God and man, which the sin of our first parents broke, so that the Holy Ghost could be given to the Church *with* her, as the Word was made flesh *through* her. The occasion then derives an enlarged plan in the scheme of Redemption, if the Apostles are enjoined to wait "with Mary" (Acts i. 14), for "the promise of the Father." And this occasion is prepared through direction given by Christ Himself to His Apostles, as above. They are instructed to wait, and they are to look to His Mother as their Mother now He is gone.

There may appear to some minds an extravagance in the preceding exposition, and the necessity for any such *rationale* may be questioned ; but only because of inadequate conception of the nature of evil. Just as it is not unfrequently presumed among the sectaries that some good Christian man, stout of figure and with a pleasant humour, quite one of ourselves, would pass into the intense light immediately he died, and take his place creditably among the white-robed choir ! But it must be allowed that the relation of God to evil (or to

¹ See Appendix, Note B. On the sinlessness of the B. V. Mary.

anything else), would inevitably be other than our own, and our notions are unconsciously coloured by human experience. In presence of the physical and moral laws of the universe we live as free agents. We can build a city of tall houses and name it Lisbon, though our buildings topple on our heads when the earthquake comes. We can commit a crime, although we should be punished for it. But the moral law is the expression of the Will of God, and identical with it. God has no choice outside of His own law, any more than we can choose contradictory things, to raise our hand and not to raise it. Necessity and choice or will are to Him the same; the necessity is His Will: "I am the Lord, I change not" (Mal. iii. 6). Good and evil are mutually antagonistic and repel each other. Evil, so to speak, by inevitable necessity, shuts out God.

According to the original constitution of human nature, a correspondence was maintained with the Creator, which may be represented under the image of a ray of Divine light, illuminating the intelligence and vivifying the will. "With Thee, O God," sings the Psalmist (Psa. xxxvi. 9), "is the fountain of light, and in Thy light shall we see light." So that "the path of the just is as a shining light, that shineth more and more unto the perfect day" (Prov. iv. 18). The effect of mortal sin is that this light is cut off; darkness covers the earth (Isa. lx. 2), and the nations walk in darkness (ix. 2). The possibility of the correspondence being restored and the ray of light rekindled, is indeed provided for fallen humanity by the Incarnation and Passion of Christ. Still it is through the Redeemer that this restored relation subsists; our nature *in Him* is united to Deity, and the all-perfect sacrifice (Heb. x. 5-10) and re-tuning of the human will to the Divine (see also Matt. xxvi. 39, &c.) is His; God is not directly in relation to the sinful creature. It remains that by the operation of Divine Grace under the New Covenant the soul should be gradually restored to purity, and in signal examples—the Saints—the original condition is more nearly recovered, so that special favours can be imparted directly. This is, however, the result of the Pentecostal gift, and not antecedent to it. How is a beginning to be made? The problem is perfectly analogous to that

anterior one of how the Word is to assume human flesh—"in likeness—ἐν ὁμοιώματι—of flesh of sin," Rom. viii. 3 ; "in our likeness—καθ' ὁμοιότητα—excepting sin," Heb. iv. 15). The ray of Divine Grace has no *terminus ad quem*, when sin is present. Consequently the sinless personality of the Blessed Virgin is required, and she mediates between humanity, otherwise sin-stained, and the Divine Justice. Nor, according to the Catholic doctrine, is there any derogation done thereby, as Protestants object, to the mediation of the one Mediator between God and man (1 Tim. ii. 5). For the sinlessness of the Immaculate Virgin is itself a portion—forestalled, so to speak—of the purchase of Calvary.

But if the occasion of Pentecost and the opening of the Church then declared is provided
 c. **Indoctrina-** of the Church then declared is provided
 tion of the by Christ, and is according to instruc-
 Twelve. tions which He has given beforehand,
 we may still trace the commencement on an earlier page.

In the appointment of the Twelve Apostles—recalling the number of the twelve Jewish patriarchs (see Luke xxii. 30, &c., and comp. Rev. vii. 4-8)—Jesus indisputably laid, and laid with design, the foundation of an organized community, and it would hardly be wrong to contend that this was designed to be a new Israel, as St. Paul teaches (Gal. vi. 16, &c.). This prospective community Jesus calls by the name of the Congregation (ἐκκλησία) or of the Kingdom of God (comp. Exod. xvi. 1, xvii. 1, &c. ; 1 Kings [Sam.] xii. 12), and under the latter appellation the Christian Revelation is presented in its Idea, the revelation of God who is no idol of the

heart of man, but transcendently above our imagination or thought, the God of the Beatitudes and of the Poor and of the Children—in fact, that delivered creed which needs for its custody an infallible Church, and is not otherwise realized in practice. “The Kingdom of God is among you,” *i.e.*, among the Apostles (ἐν ὑμῖν, Luke xvii. 21).

Unmistakably the Christian Dispensation is styled the Kingdom of God in contradistinction to any human device. This is expressly stated by Christ before Pilate : “My kingdom is not of this world” (John xviii. 36). The constitution of the Kingdom is of another order than that which human intelligence could set up. Its power, its policy, its aggrandizement is effectually ordered and realized in the historical issue, but by influences and methods the reverse of those on which human dominion relies. The meek inherit the earth ; the kingdom belongs to the poor (Matt. v. 3, 5) ; the disciples of Christ “overcome by the blood of the Lamb and by the word of their martyrdom” (Rev. xii. 11). This is the “new Jerusalem, coming down from God out of heaven” (xxi. 2). It transcends our judgment ; it is beyond any possibility of criticism from ourselves ; its doctrines are not our doctrines, nor its methods our methods ; it succeeds when, according to human calculation, it ought to fail (Acts v. 39) ; we can only look on in reverential astonishment. It appears as God’s affair and not ours, and is thus precisely that revealed religion which is the proper object of faith and which transcends the reason and intelligence of mankind, which can only be accepted as it comes to us, and cannot be weighed in our balances or required to conform to our measure, moral or intellectual. For example, we have not on the premises, as a Wesleyan newspaper lately phrased it, to “decide once for all between sacerdotalism” and something different or opposite ; we have only to accept the revelation, when, if that includes sacerdotalism, and sacerdotalism is not according to our ideas,

this means that our ideas were merely wrong, not according to those of the Supreme Ruler of the universe, and are necessarily therefore abandoned. Nor can it be said that we agree—the Catholic Church agrees—with the sects in “the fundamentals of Christianity.” There is nothing more fundamental in Christianity than its embodying a revelation ; and in this we differ. Nor do we “worship the same God.” It is true that the blind gropings of poor human nature to find its Creator and its true end, have all the same intention and mean the same thing, however the meaning is expressed. Baal, equally as Jehovah, is the Lord God. Yet Jehovah is not the same as Baal. “My glory,” He says (Isa. xlii. 8), “will I not give to another, nor My praise to graven images.” The God of the revelation is one and unique, incogitable, unknowable, except as revealed (John i. 18). Any other worship, any image reached otherwise than by revelation, is not His worship, is not He. And revelation is not a phrasc, but an actual historic fact.

After their designation by Jesus, the Twelve (Matt. x. 5-*fin.*), and later “other Seventy also” (Luke x. 1-12)—the number again recalling the total of the families of the Jewish patriarchs on their descent into Egypt (Gen. xlii. 27)—are commissioned by Him to preach “the kingdom” in the cities of Palestine. The instructions given them are minute and detailed, and the argument becomes *a fortiori*. Would Christ in His own lifetime give particular directions for the itinerary of His disciples in His own neighbourhood, when they were only precursors of Himself (Luke x. 1), and had therefore less responsibility ; and would He leave no instructions behind Him for the far larger and more critical task which the Apostles had before them after the

death of the Master—to evangelize the whole world and to declare the full doctrine of Jesus without appeal to Himself any longer? It cannot surely be alleged that He did not make provision while He lived for the essential and primary obligation of “preaching the Gospel,” which He solemnly laid upon His representatives (Matt. xxviii. 19; Mark xvi. 15), and which included *ipsis verbis* (*loc. cit.*) the administration of supernatural powers, and inferentially the government and direction of the religious community that would thus be formed.

On the contrary, as a religious Founder, it may be confidently asserted that the work of Christ was the indoctrination of “the Twelve” or the larger body of “the disciples” with the Divine truths which He came to reveal, so as to be living witnesses (Acts ii. 32), and continue His work after He had Himself left the world. The Gospel record of His teaching, so far as it is not occupied with polemical refutation of the opposing Jews, is almost entirely made up of these private and family lessons, as they may not inaptly be called. We read the parables and discourses, and are liable to forget how many of them were not delivered to us or for us, but were primarily directed to teach the chosen disciples the spirit of their Master. The Gospels themselves are, humanly speaking, an afterthought. If it can be asserted to be doubtful whether Christ established a Church, it is at least absolutely certain that He did not establish

the "Bible Christianity" which it is thought to substitute. In a transcendental view, indeed, the providential ordering of events is the act of the Word of God, and all that the future brings forth is according to God's Will. But there is no record of Jesus while on earth having made any provision for the history of His Life being written, and it may even appear inconsistent with what is otherwise recorded of Him (Matt. xii. 15-21, &c.), if He had done so.

The distinction drawn by Renan (*Vie de Jésus*) between the Galilean and Jerusalem discourses of Christ has a basis of truth, and does not appear novel, unless in the exaggerated antithesis of the Frenchman's style. For the Galilean manner endures in the Jerusalem period (Matt. xxiii. 1-12 ; John xv. 1-8). And it belongs to the discredited modern reconstruction of the narrative to crowd all the Jerusalem episodes into the few weeks preceding the Passion.¹ The polemical manner is the same at any earlier period (Matt. xii. 1-8 ; Mark iii. 22-30 ; Luke vii. 30-35). But it is true that Jesus among His disciples is other than He shows Himself to the outer world. This is expressly assumed in John xiv. 22. Several instances are given of His expounding in private the meaning of parables which He had spoken publicly, and this is declared to have been His constant practice (Mark iv. 34). The disciples are taught "the mysteries of the Kingdom," which are designedly withheld

¹ See John xi. 56, where it is apparent that Jesus would be expected ordinarily to be in Jerusalem for the Passover. So the determination of the Pharisees to destroy Him, in Mark iii. 6, is apparently the same as that in John v. 16, which takes place in Jerusalem, and after which Jesus withdraws into Galilee (John vi. 1 ; Mark iii. 7) to "the sea," when the feeding of the five thousand follows (John vi. 5 ; Mark vi. 34). And it is observable that in St. Mark's account disciples follow Jesus "from Jerusalem" (iii. 8).

from others. Such are the mysteries of the Passion (Matt. xvi. 21), of the celibate life (xix. 10-12), of religious poverty (*ib.* 23-30), of the doctrine of the Paraclete (John xv. 26), or of the New Commandment (xiii. 34). Who shall say how many other "heavenly things" the Master might not impart to those who were permitted to be witnesses of His Transfiguration and of His Agony, to those who confessed Him to be the Son of God (Matt. xvi. 16), who refused to leave Him because He "had the words of eternal life" (John vi. 68)? They are the salt of the earth (Matt. v. 13), who must not lose their savour (comp. Mark ix. 50)—that is, if the doctrine and temper of Jesus is not in them, it cannot be disseminated in the world. They "have continued with Him in His temptations" (Luke xxii. 28, 29), and the Kingdom is theirs. With the true picture before us of the relation between Jesus and the chosen Twelve, any written Gospel seems necessarily inadequate. What is the record of the Life of Christ as weighed against the man who had lived with Him? It is impossible to put upon paper what the chosen disciple knows. To acquire the knowledge in any degree, it will not suffice to read some pages of manuscript; you must have lived with the disciple as he lived with his Lord.

The Apostles were to continue and carry forward the work of Christ. "As My Father hath sent Me, even so send I you" (John xx. 21).

*d. Mission of
the Paraclete.*

Now, "the Son can do nothing of Himself, but what He seeth the Father do" (v. 19). It will not suffice that the Apostles have the doctrine and precepts of Jesus stored in their memory. If provision is to be sought for the future Church, it must go deeper than this. And the question before us was, whether Jesus had made such provision. His own words and works strike the same note as is sounded in the everlasting

harmony ; there must be the same identification of the Church, as represented by the Apostles and as instructed by them for the future age, with the Divine Mind, otherwise the work is not continued ; it is not the same work. How was this provided for, this essential precondition ? We may confidently say, let this be assured, and the rest may take its chance ; the rest will take care of itself. Leave this out, and the Revelation no longer endures, the world is not regenerated, the heaven does not permeate the mass ; Christ is an historical person, not a vivifying personality, the Life and the Light ; He is not with us to the end (Matt. xxviii. 20). What is there to discover in the Scripture record of Christ founding His Church in this sense, the most real, the most pregnant of issue, which, if it be found to have been achieved, we may no longer doubt that the Divine Hand was in it ?

The Apostles received with dismay the prophetic announcement of the early death of Jesus by violence (Matt. xvi. 21), and their only remaining idea was to "die with Him" (John xi. 16). Jesus bears witness : "Because I have said these things unto you, sorrow hath filled your hearts" (xvi. 6). Nevertheless, the paradox remains that it is expedient for them that He should depart (ver. 7). This is because the place of Jesus is to be taken by "another, the Paraclete" (xiv. 16), who will infallibly recall to the minds of the Apostles the teaching of the Master

(ver. 26), and accordingly will guide them into all the truth (εἰς πᾶσαν τὴν ἀληθειάν, xvi. 13). Hence the Church is declared by St. Paul (1 Tim. iii. 15) to be “the pillar and foundation of the truth” (τῆς ἀληθείας). In the unity of the Godhead this Paraclete is so completely identified with Him that Jesus can say (John xiv. 18), “I will not leave you orphans; I am coming to you”; or (Matt. xxviii. 20), “I am with you all your days unto the consummation of the age.” The Holy Spirit is conferred upon the Apostles with outward manifestation on the day of Pentecost, and the general public is astonished at the result; they are new men, displaying unexpected boldness, eloquence of speech, and confidence of bearing—precisely according to the promise of Jesus (Acts iv. 13; comp. Luke xii. 12).

In purchasing by His Death and Ascension (Eph. iv. 8; Acts ii. 33) the mission of the Holy Ghost, and in having arranged by particular direction for this birthday of the Church; and further, in having created the office of the Blessed Virgin as His dying legacy—Jesus may be said to have founded the Church, and its establishment is sufficiently traced “to the fountain-head” through the Scriptural narrative, even if no further instruction was received from the Lord before His Ascension as to the particular doctrines and institutions which subsequently appear in the records of the fourth century and onwards. For, given the inspiration of the Holy Ghost in the

Apostolic creations, it is false theology to distinguish between such inspiration and the oral direction of Jesus, as if the one was not absolutely equivalent to the other ; and the distinction is expressly rejected by the teaching of Jesus on this head. If Jesus speaks that which He has seen with the Father (John viii. 38), the same equivalence belongs to the entire Being and operation of God, who is revealed as Trinity in Unity. The Spirit will guide the disciples into all the truth for the express reason that " He shall not speak of Himself, but whatsoever He shall hear, that shall He speak " (xvi. 13)—that is to say, the teaching of the Spirit cannot be isolated from the Will of God and of Jesus as the Word of God. Jesus creates the Church in bestowing (xv. 26) the Holy Ghost, and the institutions of the Apostles, which are inspired by the Holy Ghost thus bestowed, are therefore Jesus' own institutions. The position, it may be submitted, is absolutely unassailable from a Trinitarian aspect, or as collected from the language of the Gospels expressly bearing on the particular point ; nothing is wanting to establish the thesis with which we set out. There is no obligation on any apologist to go a single step further in demonstration.

Yet it cannot be granted to the other side, however indispensable and however sufficient the inspiration of Pentecost, that the construction of the Church was not still according to Christ's

oral directions. The Catholic tradition is that the arcana of doctrine and discipline were more particularly imparted to the Apostles during the forty days between the Resurrection and Ascension, during which Jesus "came in and went out" among them (Acts i. 21). No detailed account is extant of the intercourse of those days. It neither came within the scope of the Gospel narratives, which depicted the Personality of Jesus and recorded the events of His Life, nor did it concern the history of the Acts of the Apostles, which described the proceedings of the infant Church, to furnish any such account. Nevertheless, we are distinctly informed (Acts i. 3) that Jesus "appeared to the Apostles for forty days and spoke to them of the things pertaining to the kingdom of heaven," and we have already recognized the expression as describing the community which He formed. It is certain that we have not in the Gospels a complete enumeration of the appearances of the risen Saviour. For example, the list in 1 Cor. xv. 5-7, which must be received with the utmost respect, exceeds the Gospel record. Nor can the half-dozen occasions of the Gospels be made to tally with the expressions of the Acts just quoted, of Jesus "appearing for forty days," or of His having "shown Himself alive after His Passion by many proofs." There are other allusions, though thus scanty, to the forty days, which make

*c. The Post-
Resurrection
instruction.*

it equally certain that the future of the Church was under consideration on the occasions when Jesus was present, and that this was engaging the anxious thought of His hearers (Acts i. 6-8); that He instructed them at such time more fully in the theological mysteries of His own Being (Luke xxiv. 44-48); and that He then gave them their final Apostolic commission (Matt. xxviii. 18-20; Mark xvi. 15-18). He conferred upon them the Apostolic character by spoken words—"Receive ye the Holy Ghost," and by outward sign—"He breathed upon them"; He committed to them the tremendous powers of the absolution and retention of sins (John xx. 21-23). Is it unnatural to suppose, if there is anything in the constitution of the Church which we do not find precisely provided for in the recorded teaching of Jesus, that the *lacuna* is to be supplied out of these forty days' indoctrination? Is it not certain and undeniable that theological dogma and Church discipline were directly the topics of discourse on some of the recorded post-Resurrection occasions, and were indirectly before the minds of the company on others (John xx. 15-*fin.*)?

There is further collateral evidence irrefragably offered in this connection by the record of the subsequent election of St. Matthias to the vacant Apostleship. On that occasion the qualification of an Apostle is formally determined by his being

among those "who have companied with us [the Apostles] all the time that the Lord Jesus came in and went out among us, beginning from His baptism by John up to the day wherein He was taken up from us" (Acts i. 20, 21). There appears no sufficient reason for placing the nearer date at the Ascension, unless the indispensable teaching and instruction of Christ continues unbroken till then; or at any rate there appears no sufficient reason why the Apostle-elect should have "companied with" the rest "all the time," should have been, that is to say, habitually present when the risen Jesus manifested Himself. If a disciple had been in the company up to the betrayal by Judas, had beheld Jesus after the Resurrection, had even seen Him ascend into heaven, but had not been one of the Apostolic group throughout the forty days' period, he would not apparently be qualified. The reason should to all appearance be, because he would not in that case have been fully instructed from the lips of the Master Himself in the doctrines of "the Kingdom." Nor is this contention invalidated by St. Luke—if the authorship of the Acts is rightly attributed to him—declaring (Acts i. 1) that he wrote his former treatise, which would then be presumably his Gospel, "of all things which Jesus began both to do and to teach until the day on which He was taken up;" so that the Apostle-elect would not need to be qualified in more than St. Luke's

Gospel furnishes. But, in the first place, it is certain that the narrative of this Gospel is not fully comprehensive for the period up to the Crucifixion (see John xx. 30), and we need not therefore expect it to be so for the forty days. Secondly, the Gospel does *sufficiently*--as sufficiently perhaps as in the case of some previous occasions--describe the discourse of the risen Jesus, and describe it as turning upon the constitution of the Church (Luke xxiv. 44-*fin.*). The complete cognizance required of the future Apostle is of "all things which Jesus began both to do and to teach," and which St. Luke has sufficiently for his design recorded, whether the period precede or follow the Death and Resurrection of Jesus. But any limitation which may be discovered in St. Luke's material, even if it were adverse to our argument at one particular point, must very promisingly assist the main issue, as will immediately appear.

The portion of St. John's Gospel contained in chaps. xiv.-xvii. is generally understood to represent a continuous colloquy or discourse held by Jesus with His disciples on the eve of His Passion, and perhaps immediately subsequent to the institution of the Eucharist, to which chap. xiii. alludes (vers. 18, 26), only terminating with the change of scene to the "garden" of Gethsemani (xviii. 1; comp. Matt. xxvi. 36, &c.).¹

However this may be, the internal evidence of the context

¹ The last phrase of chap. xiv., "Arise, let us go hence," may probably represent the previous exit from the "upper chamber" to the Mount of Olives (Matt. xxvi. 30; comp. ver. 46 for a similarity of phrase).

plainly determines a considerable number of the speeches put into the mouth of Jesus as belonging to His closing hours. Discourse at such a time might be anticipated to take a more solemn tone, and the last words of the Master would impart or recall some instructions which were intimate and essential to His doctrine. That this is so Jesus expressly asserts (John xv. 15), and His disciples so receive His words (xvi. 29), besides that the doctrines introduced are on their face of specially recondite character (*e.g.*, xiv. 10, 11, and the whole of chap. xvii.). It is therefore surprising to discover that Jesus does not recognize that He has yet made the full revelation which He has in view, but that this is reserved for a future occasion (xvi. 25). He declares categorically: "I have yet many things to say to you, but you cannot bear them now" (ver. 12). He has hitherto spoken to them "in parables," but will presently "show them plainly of the Father." If this is not to be done now, if the disciples are not able to receive the doctrine now, we may well inquire with surprise what other opportunity can possibly be contemplated. It cannot be this side of the Passion and Death of the Teacher, which He announces as immediately to follow (ver. 5). It can only occur subsequently to the Resurrection, if it is ever to occur at all. St. John, the writer of the Gospel, was one of the Eleven "to whom Jesus showed Himself alive after His Passion," and we may fairly credit the narrative with possessing the ordinary qualities of coherence and consciousness of its own meaning. If St. John represents our Lord as promising a subsequent revelation, he is aware whether the promise was fulfilled, and he does not record it without being cognizant of the sequel. If the promise had proved vain, where would be the sense or object of including its utterance in the narrative? Here again, then, we find reference to instruction given by Jesus to His disciples during the post-Resurrection Forty Days, things "plainly" shown which He had not previously been able to impart, the mysteries of the kingdom spoken no longer "in parables." And St. John is aware of the posterior revelation having actually been made. We either refuse his testimony altogether, or the ground is cut from under our feet in denying anything whatever respecting this fuller revelation

of the Forty Days. If the Christian doctrine was then "plainly" revealed, without its being recorded for us, how can we deny that the Christian discipline was ordered with equal plainness, the conduct of the future Church fully prescribed, also during that time, because we do not find the text of it in any one of the four Gospels? There was undeniably instruction reserved till that time according to Jesus' own language, and the author of the Acts informs us that this was in "the things pertaining to the Kingdom of God," *i.e.*, pertaining to the Christian society.

If, on the other hand, we consider that Jesus intends this later and plainer indoctrination to occur after His departure, when the Holy Ghost shall have come, as He explains in the verse next following (13), He would then represent the teaching of the Holy Ghost as absolutely the same as if He conveyed it Himself—"I have many things to say to you; I will show you plainly"—which would come to our previous contention, that as inspired by the Holy Ghost the measures taken by the Apostles are directed by Jesus, and that their constitution of the Church is already thus traced "to the fountain-head." But this account, however theologically unexceptionable, may appear somewhat forced and unnatural as an interpretation of the language of Jesus, and, even if accepted, need not exclude the former explanation. Jesus has things subsequently to say to His disciples—this would be the connection—and further the Holy Ghost, when He is come, will guide them into the truth, and guard them against any misconception or obliviousness of the instructions when imparted. For the Paraclete will "receive of Mine and will show it unto you" (ver. 14).

Finally, it is observable that when the disciples protest that Jesus already "speaks plainly" to them, and that they fully "by this believe that He comes from God," they so speak, on the face of the narrative, as objecting to the previous declaration of Jesus that the time has still to come when He will thus speak plainly to them. Their so protesting of itself emphasizes the previous speech, and provides against our missing the point that it was not then but later that Jesus Himself proposed to speak plainly.

Where we have now arrived, the case of St. Paul appears to claim attention. His was a purely miraculous and exceptional election to the Apostleship. But it was necessary for him to be on the same footing as St. Matthias, and hence the whole of what the one had acquired through discipleship must be supernaturally revealed to the other. It will not be enough for St. Paul as an Apostle to be taught by others; he must receive the doctrine from Christ Himself (Gal. i. 12). The manner of the revelation may possibly be recorded in the celebrated passage (2 Cor. xii. 1-5), where St. Paul speaks of some one he knew who was "caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter"—just as it has not been thought well to record the post-Resurrection instruction of the Eleven. Those critics, of a rationalist temper, who would identify this episode with the vision of St. Paul's conversion, are met in the first place by the objection that the description of the circumstances is altogether different in the one case and in the other. Secondly, St. Paul's noviciate was one of three years at Damascus or in Arabia (Gal. i. 17, 18), years which he puts forward as an equivalent substitute for the teaching of the Jerusalem Church (vers. 16, 17), and in which he must therefore have received the supernatural revelation he asserts (ver. 12), whether caught up to heaven then

f. The
Revelation to
St. Paul.

or on any later occasion of his life. He writes to the Ephesians (iii. 3-5) without ambiguity that "the mystery" was made known to himself "by revelation," just as it had been revealed to Christ's Apostles and to the prophets of old, and he appeals to what he had written as irresistible evidence of his "understanding in the mystery of Christ."¹ The point here is that the instruction of the revelation would apparently be beyond the ordinary Christian instruction, level with the theology, *e.g.*, of the preceding second chapter; it would include not only the more recondite theological teaching of the

¹ The passage is involved, in the Pauline manner. But the clause, "that the Gentiles should be fellow-heirs," &c., is probably epexegetic of "the dispensation of the grace of God which was given to me" in the second verse. All the words between form a parenthesis, which is itself included in one much larger extending to the fourteenth. The analysis may be expressed thus: "For this cause I, Paul, the prisoner of Jesus Christ, on behalf of you Gentiles; [you have heard, I suppose, of the dispensation of the grace of God which was given to me in your regard, (for the mystery was made known to me by revelation, as I wrote before in brief, by which *writing of mine*, when you read it, you can perceive my understanding in the mystery of Christ, *the mystery* which in other ages was not made known to the sons of men, as it has now been revealed to His holy Apostles and Prophets in the Spirit), that the Gentiles should be fellow-heirs. . . .] for this cause I bow my knees *on your behalf* to the Father," &c. The "mystery of Christ" would be the same as that of 1 Tim. iii. 16 (see also Rom. xvi. 25, 26, a very parallel passage), that is to say, substantially the Christian creed. The same meaning attaches to several other passages where the word is used, *e.g.*, Eph. iii. 9, vi. 19; Col. i. 26, 27, iv. 3. The "former writing" alluded to is not extant; for the phrase cannot refer to anything in this Epistle. In the New Testament *ὑπὲρ* signifies "for" (ver. 3) quite as frequently as "that" (see ii. 18 above).

Gospel of St. John, but whatever there might be necessary for the Apostolic function, which neither St. John nor the synoptics have recorded for ourselves. St. John, who writes—it has been supposed—to complete the delineation of his predecessors, confesses (xx. 30, xxi. 25) that his narrative is very far from being complete, and that its incompleteness arises out of the necessity of the case. Why should there not be a *lacuna*, and that *lacuna* contain, beyond any other probability, the special instructions needed for the Apostles in establishing the Church, and needed for no one else?

It cannot be too often insisted upon that the written record, according to the record itself, had no place in the conscious plan of the Tradition. Apostolic foundation or in that of Jesus Christ—always, however, with the reservation already made in this connection. Even the Epistles, which might seem more naturally and unavoidably to grow out of any ecclesiastical work of construction, and which may therefore be presupposed in the design—even the Epistles, as has been already urged, were written for definite occasions, and dealt with particular subjects that arose from time to time. It has happened only fortuitously, or providentially, if the complete theology of the Church is discoverable within the covers of the New Testament. It was never contemplated nor aimed at by the writers of any portion. The plan of Jesus,

viewing the record of His ministry, was quite other.

The Apostolic Church was inspired by the Paraclete, and thereby became, as an exponent of doctrine and practice, equivalent to the continued presence of Jesus Himself upon the earth. The Apostles confidently indoctrinated and commissioned others to take their places after their death. It was apparently conceived that the Church would go on in successive generations fully supplied with the Christian doctrine by oral transmission, and this is what is meant by *Tradition*, which is so distinctive an idea of Catholic theology. This transmission of doctrine indefectibly was, however, evidently impossible, unless the promises of Jesus to His first Apostles were intended for their successors also, unless the Holy Ghost was to "guide into all the truth," not the Apostles only, but the Church at large, "till the consummation of the age." That the Apostles accordingly instituted this system of "Apostolic succession," and relied upon it prior to all other provision, proves at least that they so understood the promise of Christ and the gift of the Holy Ghost. Is it competent for us to pretend that those who heard the words of Jesus and were always eager to ask where the meaning was doubtful, that the chosen witnesses, nevertheless misunderstood, and that our comprehension is better ?

The idea of *Tradition* does not express the transmission of an entire series of doctrines and precepts, parallel with but distinct from the record of Scripture, this transmission as a continuous process from one generation to the next, and taken up by the Catholic community or by certain privileged members who are entrusted with handing on the secret. There is no sacred lore or regimen in set form which is perpetuated from mouth to mouth through the ages. Neither is Tradition occupied with the doctrines and practices of successive centuries, so that its mass would gradually accumulate, and would be larger in our day than in the first ages. It is not as among the Jews who "nullified the commandment of God through their tradition" (Matt. xv. 6), who covered over and obliterated the Mosaic legislation by their Targums—a continuously growing commentary which hid the text from view. It is not "teaching for doctrines the commandments of men" (ver. 9), as it were substituting later ecclesiastical developments for the primitive Christian order. Tradition which is held to be of parallel authority with Scripture, is *Apostolic Tradition*—what is handed down from the immediate disciples of Christ, *Tradition of the first century alone*. The idea of Tradition merely expresses the indubitable facts of the situation, viz., that on the one hand the Apostles indoctrinated their disciples orally, and on the other that the writings composing the New Testament were not prepared as a complete and deliberate exposition of their teaching. The Christianity taught by St. Polycarp was what he had received (orally) from St. John, and that taught by St. Irenæus was what came to him at second hand (still orally) through St. Polycarp. The Gospels were sacred treasures in the primitive age, if here or there some privileged community possessed one; an Apostolic Epistle formed a kind of heirloom religiously guarded. But neither was the source of the Christian doctrine and practice prevailing. Christianity is prior in time to the New Testament, and exists independently of any Sacred Book.¹ Out of this orally delivered Christianity come down to us some of the most integral

¹ See Irenæus iii. 4. 1.

elements of Christian faith and practice, as the Assumption of our Lady or the Canon of the Mass ; and this *tradition* thus *handed on* is traceable in the historical record or connected by irresistible inference with the earliest age. Tradition exists *for us* according to the celebrated definition of St. Augustine (De Bapt. contr. Donat. lib. iv. c. 24)—“Any tenet of the Church universal, which is not traceable to the decision of any Council, but has always been held, we may justifiably believe to be a tradition derived from Apostolic authority.” This is quite misunderstood in Protestant polemics, and the position maintained is in fact one which must always be taken into account in historical investigation of whatever kind, as, for example, in the constitutional law of our own country.

The Church, then, is “the pillar and foundation of the truth,” and it has the promise of Divine guidance, and this according to the **Continuity.** institution of Christ. We may appeal to the witness of history and the appearance of our own age, whether the Church’s office is not upheld by her action. The Protestant sects—who are naturally, however, no great authorities—have accused the Church of adding to the Creed ; no one has ever accused her of traversing or slurring over any single article that has ever been incorporated in it. In our own day we have seen the belief in the Inspiration of Holy Scripture and the observance of the Sabbath—once the sheet-anchors of Protestantism—doubted and disregarded in the Protestant world everywhere, and it has been left to the reigning Pontiff in successive Encyclicals to restate and support the old belief in these two articles.

It is presumed, however, that no one, at the close of this dissertation, will expect an *a posteriori* justification or the array of historical evidence for eighteen centuries, however profitably and conclusively such evidence and justification might be adduced, in order to prove that the Church has not betrayed the trust committed to her, and that she has always upheld the true and uncorrupted doctrine of Jesus Christ. For the Church is not declared to be Christ's Church by its speaking the truth, but, instead of this, we are convinced that it speaks the truth by discovering it to be Christ's institution. Suppose the following case :—

It would greatly assist the determination of the question whether the planet Mars was inhabited, if one of the inhabitants should appear on our globe, and should prove his authenticity by going off again to Mars at a subsequent date after fulfilling his mission. There could be no dispute after his departure over his account of the geological and climateric conditions of his country, if he should have been able before his departure to establish a code of telegraphic signals between our duller earth and that red land. Thereafter any one of ourselves would not be appreciated as a man of superior intelligence, like Mr. Herbert Spencer or the late Professor Huxley, but rather as a mere blockhead, who should go on still with the aid of his telescope and spectroscope and his mathematical and metal-

lurgical tables laboriously working out theories of his own, when the simplicity of the telegraphic bureau was open to him, as to all the world, for whatever information he might reasonably require on the phenomena of our next adjacent sister planet.

Nevertheless, it is wont to appear childish if we should believe what we are told and not think for ourselves. Childish in some sense the reception of Christianity ought to be and must be (Mark x. 15); but let that pass. Such persons as adopt this attitude of mind towards dogma are regarded with some contempt; it belongs to "the dark ages," and is inconsistent with commercial progress and the possession of representative institutions; it has received many bad names—obscurantist, rococo, reactionary—to apply any one of which is of itself considered conclusive beyond the need of syllogism. The man who is "satisfied in his own mind" (Rom. xiv. 5) does not reply to reproach; his faith he "keeps to himself before the face of God" (ver. 22). Yet we may (charitably here) represent the explanation to be that such a man has before him the idea of a revelation, that is to say, of something disclosed, given to view, actually and not inferentially cognized; the curtain is drawn aside and the picture is before him; the map of the country is drawn for him by those who have explored it, who are familiar with every feature. It is not a prostitution of our reason to refuse to argue what the Sistine Madonna might, would, or could be; the prostitution is rather in doing so. Nor would any one be other than a fool who should draw the map of central Africa out of his own head.

Yet it is said that as a matter of fact we submit our judgment to that of others, our fellow-men, as ignorant and erring as ourselves; we believe what we are taught by the clergy, who have an interest in the influence they acquire; we cannot call our souls our own. The Catholic is quite clear in his own mind, and holds firmly to the truth that he does nothing of the kind. He submits to Christ alone and to His ordi-

nance. Convinced that Jesus Christ is the Son of God, who came into the world for our deliverance, we further ascertain, by direct information from His own disciples, that He has founded a Church, and that He has endowed it through the promise of the Spirit with infallible science in the things of God ; that consequently what the Church speaks, it speaks as by His voice, and the revelation which He brought down from heaven is continuous and alive at the present hour and to the end. Question it, dispute it ? " Nay, but who art thou, O man," asks St. Paul (Rom. ix. 20), " who answerest back to God ? "

It remains to protest how great is the falsehood of the contention that there is no room for intelligence, for the use of reason and reflection, because the truth is revealed. The mass of theological literature contributed by Doctors of the Church in all ages, by those who accepted the doctrine of the Church's infallibility, and from whose writings it is gleaned, is a standing proof of the falsehood. Nor yet is private judgment excluded, individual responsibility, *le droit du libre examen*. " Prove all things," writes St. Paul to the generality of Christians (1 Thess. v. 21) ; " hold fast that which is good." The Church is the ultimate authority when controversies arise, and to her expressed decision every Catholic submits. Yet each in his degree is himself responsible for holding to the tradition, and will not give his adhesion to every doctrine (Eph. iv. 14), by whomsoever expounded, were he the most learned or the highest placed ; else would not Christians be rightly termed " faithful " (Eph. i. 1), and heresies would have more prevailed. It is no paradox, but within the observation of many persons, that there is more freedom of thought within the Church than prevails among the various sects. Thus, in especial, a Protestant minister of religion may often be afraid to think, lest he should come to doubt of his creed, and have to choose between his conscience and the support of his wife and family. But the faith of the Catholic is not grounded on opinion. It is enshrined in a sacred casket, of which thought has not the key.

APPENDIX

NOTE A.

ON THE DESIGNATION OF THE BLESSED VIRGIN MARY BY CHRIST ON THE CROSS TO BE THE MOTHER OF CHRISTENDOM.

THE Blessed Virgin Mary is for ever the Witness of the Incarnation—and as such the “destroyer of heresies”—since upon her single testimony rests the record of that solitary vigil when the angel declared to her, “The Lord is with thee” (Luke i. 28). Mary, equally as Jesus (John xiii. 1), “having loved her own, loved to the end,” and the Mother of Jesus, *Mater dolorosa*, stood beside the Cross. The record of Calvary is plain to read. In His agony Jesus does not forget those whom He is dying to save ; the Victim is also the Priest ; already before He enters within the veil (Heb. ix. 24), He is our Mediator with God : “Father, forgive them, for they know not what they do” (Luke xxiii. 34). With full consciousness of His offering at that time the all-sufficing Sacrifice, He declares His work to be crowned by the death He dies—“*Consummatum est*”—(John xix. 30), and He resigns His soul in patience to His Father (Luke xxiii. 46), as having nothing more to do upon the earth. The thoughts of the dying Redeemer are not with Himself but are conscious continually of the Divine counsels : “As My Father worketh even until now, so I work” (John v. 17). Even if He exclaims, “I thirst,” it is “that the Scripture might be fulfilled” (xix. 28). Hence when Jesus from the Cross commends Mary to the Apostle St. John, and bids him regard her thenceforward as his mother, it is to forget or to doubt the Incarnation, it is to miss the entire character of the scene on Calvary, it is to ignore the

darkness and the rent veil and the opened graves, if we should imagine that this is merely the solicitude of a dying man for his nearest surviving relative, that she should be suitably cared for after His death ! No ; this act of Jesus also has a Divine and cosmic significance. The one Apostle in view stands for the rest who have forsaken their Master and fled, and the Apostles are the representatives of the Church at large. In this action of His dying hour Jesus commended His Mother to the devotion of Christendom, and constituted us all her children. Then first the Virgin-Mother felt the pangs of maternity ; she bore for us the original curse : " In sorrow shalt thou bring forth children " (Gen. iii. 16), when " a sword pierced her own soul also " (Luke ii. 35), and when she " crushed beneath her foot the serpent's head " (Gen. iii. 15).¹ Certainly the pain His Mother endured in beholding Him die could hardly be less than that of Jesus Himself in His desolation, or we know nothing of a mother's heart. She suffered step by step *along with* the Sacred Passion, and by her act added a new word to language, unknown before, the beautiful word of *compassion*. So cruel a burden in the providence of God was laid upon her surely for no other than this single end, that she might be made our Mother. More momentous than the choice of Apostles, than the creation of the Papal Chair, is this approval of a Maternity, through which alone all benefits and graces are obtained, and among them that very gift of Infallibility and the continuous Assistance of the Spirit of God. When it is questioned whether Christ before His departure made any provision for founding and establishing His Church, it might almost be sufficient to reply that He provided for it the patronage of the Queen of Heaven.

Ave ! Maris Stella,
Sumens illud Ave
Gabrielis ore
Funda nos in pace,
Mutans Evæ nomen.

¹ The Hebrew is "she shall crush," but "seed" is feminine, so that it is not certain.

NOTE B.

ON THE SINLESSNESS OF THE BLESSED VIRGIN MARY.

The recognition of the unique dignity of the Mother of Christ within the Church, though undoubtedly to a Catholic mind forming part of the Apostolic tradition and proceeding *pari passu* with Christianity itself, may be best explained by tracing the historical course of its formal definition. The refutation of the Arian heresy at the commencement of the fourth century had required a more precise and dogmatic assertion of the Deity of Christ than had been generally deemed needful in the Apostolic age (but see 1 John v. 20). He was now accordingly designated as "very God of very God," He was "equal to the Father" (comp. Phil. ii. 6); nor yet could the language of creeds overpass the words of Jesus Himself when He declared (John x. 30): "I and the Father are One" (ἐν ἑσμεν). It became obvious that the Mother of Christ must thereupon be of extraordinary sanctity. She had borne within her the Creator of the world—*Mater Creatoris*. And attention was more particularly drawn to this further consequence of Nicæa by the succeeding heresy of Nestorius, who, distinguishing the Personality of Jesus as in some way other than the Divine Personality, refused to Blessed Mary the title of Mother of God. By this title it is not meant, we may observe, that Mary is the Mother of God in His eternal Essence, so that she would have existed from eternity, but that the human Child born of her is the Word of God, that Jesus is not anything else than very God. Outside the Catholic Church this last proposition is more or less consciously declined or qualified. But with it, Blessed Mary becomes at once exalted above every other human being. Nor is this withal any novelty. The way is so far paved for exaltation that in ancient prophecy and in the historical fulfilment she is already described as the Virgin Mother. All the later doctrine about the person of the Blessed Virgin is in fact already implied in the language of St. Paul, when he describes our Redeemer as "born of a woman" (Gal. iv. 4).

The more orthodox Protestants, who profess to abjure the ancient heresies regarding the Person of our Lord, find their

difficulty notwithstanding in passages of Scripture which, far from giving to the Virgin Mary any special dignity, appear (to them) rather to depreciate her consequence. This appears so, however, owing to perverse and non-natural acceptations of the meaning, which have become traditional with Protestants. Thus when some one out of the crowd applies to Mary the title of Blessed (*μακάριοι*, Luke xi. 27), which had before been given her by St. Elizabeth (*μακάριοι ἡ πιστεύουσα*, i. 45), Jesus is thought to set her aside and to claim the title rather for His disciples generally instead of her. A moment's reflection, however, makes it apparent that Mary cannot be excluded from those who "hear the word of God and keep it." On the contrary, she is pre-eminent in this particular sanctity; she "kept all these sayings in her heart" (ii. 19, 51). The effect is merely to make the dignity of Mother of God which she possessed less honourable than the immaculate character which rendered her capable of that dignity. This is sufficiently astonishing still to ourselves, but is eminently characteristic of the mode of the Divine speech. To the righteous Judge of all, righteousness appears something of which we can hardly form a conception. The plural, then, is merely general (as in John vi. 65), so that "they who hear" is chiefly "she who hears," and Jesus actually approves the title being given to His Mother.¹ There is similarly hardly one of the Beatitudes of the Sermon on the Mount (*μακάριοι οἱ πτωχοί*, &c.) which does not apply in a pre-eminent degree to Blessed Mary.

Another passage is that in which the miracle of Cana is recorded (John ii. 1 foll.). But this is especially the passage of Scripture which Catholics adduce as the foundation of the extraordinary intercessory power ascribed to the Virgin-Mother! For Jesus acts according to her request in opposition to His own (apparent) will and intention on this occasion.

¹ The occasion is different in Matt. xii. 46, &c., for this has been already recorded by St. Luke (viii. 21). On that occasion Jesus does not (except to perverse prepossession) question His Mother's title, but graciously confers a distinction upon His disciples as including them in His family and in hers.

There is some roughness in His mode of addressing her, but this belongs merely to the translation (*γῆνα* being the form of address used towards queens and ladies of rank, like the English "madam," and so perhaps the Syro-Chaldaic word, if here employed. See John iv. 21, xx. 15), while, but for Protestant prepossession, the speech is obviously in the special ironical manner of Jesus (comp. Matt. xv. 24, 26), which is designed to elicit some more meritorious expression of faith, as in the Virgin Mary's transcendent rejoinder here—the brief summary of the whole of Christian duty—"Whatsoever He saith to you, do it."

Any depreciation of the personality of the Blessed Virgin in the Gospel, if it occurred, would be inconsistent with her presence beside her Divine Son to the end of His ministry, or with the position allowed her in the Apostolic Church after His death. The mother of any great historical personage is thought to have exercised some influence on his character, and the Mother of the Divine Teacher in some sense taught Him: "He went down with them and came to Nazareth and was subject to them" (Luke ii. 51).

In face of such consideration it is idle to adduce, as Protestants generally will, the passages quoted from the Psalms in Rom. iii. with St. Paul's commentary upon them—"There is none righteous, no not one"—"All have sinned and come short of the glory of God." If none is righteous, it is argued, then the Virgin is not, and if all have sinned, she sinned. Meanwhile, as a preliminary point, the language applies, both text and commentary, to a pre-Christian age, and even then cannot be taken as of absolute universality, as referring to the entire human race, but only as referring to the entire class of the wicked and idolatrous—which might, however, be the general description of the world at the Christian era. Or else (if this is contravened), should we apply to any of Christ's disciples, should we apply to every pagan, the other quotations of the chapter—"Their throat is an open sepulchre, their feet are swift to shed blood"? And how is it competent for us to make our own selection, to say that one verse of St. Paul shall mean universally and one not universally, without distinction of the writer's, in a consecutive passage?

The Catholic doctrine represents Blessed Mary as transcendently *the* Virgin (Isa. vii. 14, quoted Matt. i. 23) in the sense in which every consecrated nun is virgin, but in a transcendent degree—*Virgo virginum*. This is the historical account of her given in the Gospels (Matt. i. 18–25 ; Luke i. 34), and is thought to be alone consonant with the dignity of the Incarnation of the Word of God. But if virgin in a transcendent degree, with a virginity qualifying for the Motherhood of God, this extends to absolute sanctity, and the soul of Mary was free from sin, both actual and original. Nevertheless, however prepared by fortuitous social selection—fortuitous in a human manner of speaking—the sanctity of the Blessed Virgin is still ultimately the gift of God (*δωρεά Θεοῦ*), nor is she exempted from the sentence of the Apostle (2 Cor. v. 14, 15) that Christ “died for all.” This gift of sanctity, like every other gift subsequent to the fall of man, is purchased by the Sacrifice on Calvary, purchased indeed by anticipation, but no more than was the righteousness, in its degree, of Moses or of Daniel. It may even be permissible to include the Blessed Virgin abstractedly among those all who “have sinned,” or “were dead,” so far as it is not in herself but through and by a marvellous grace of God that she is actually excluded.

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